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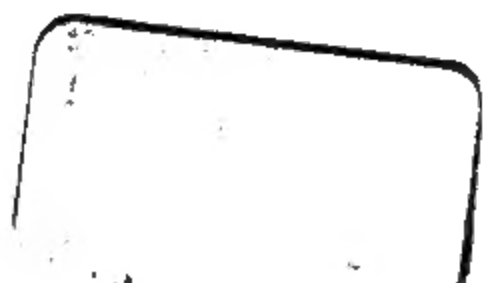
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*Henry A. Walter*  
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**LEVANT:**

Perform'd by Command of the late *French King*.

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Islands of the *Archipelago*; as also of *Con-*  
*stantinople*, the Coasts of the *Black-Sea*, *Ar-*  
*menia*, *Georgia*, the Frontiers of *Persia*, and  
*Asia Minor*.

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A. WARD, J. and P. KNAPTON, T. LONGMAN, R. HETT,  
C. HITCH, S. AUSTEN, J. WOOD, and J. & H. PEMBERTON.  
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A

# VOYAGE

## INTO THE

# LEVANT.

By the KING's express Command,

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### LETTER IV.

*To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.*

MY LORD,

**W**HATEVER the Antients have said, the Black Sea has nothing Black in it, as I may say, beside the Name. The Winds upon it are not more furious, nor Tempests more frequent than in other Seas. We must forgive the Exaggerations of the antient Poets, and particularly the Resentment of *Ovid*: In short, the Sand of the Black Sea is of the same Colour as that of the White Sea, and its Waters are as clear; and if the Coasts of it, which are thought so dangerous, seem dusky at a distance, it is owing to the Woods which overshadow it, or to the distance from whence it

*Description of  
the South  
Coasts of the  
Black Sea,  
from the Mouth  
of it, as far as  
to Sinope.*

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in

is view'd. The Weather was so fine and so serene during our Voyage upon it, that we could not forbear giving a sort of Lye to *Valerius Flaccus*, the famous *Latin* Poet, who has describ'd the Còurse of the *Argonauts*, who pass'd for the most celebrated Travellers in Antiquity, but who were notwithstanding mere Children in comparison of *Vincent le Blanc*, *Tavernier*, and a world of others who have seen the greatest Part of the habitable Globe.

This Poet assures us, that the Sky over the *Black Sea* is always foul and stormy, and that the Weather is never quiet and settled. For my own part, I do not pretend to affirm this Sea is not subject to great Tempests, having never seen it but in the finest Season of the Year; but I am persuaded that in the Perfection to which Navigation is now brought, one might sail there as safely as in other Seas, if the Vessels were steer'd by good Pilots. The *Greeks* and *Turks* are not at all more skilful than *Typhis* and *Nauplius*, who conducted *Jason*, *Hercules*, *Theseus*, and the other Heroes of *Greece*, to the Coasts of *Colchis* or *Mengrelia*. If we may judge by the Route which *Apollonius Rhodius* says they took, all their Knowledge reach'd no farther than, according to the Counsel of *Phineus* the Blind King of *Thrace*, to shun the Shelves which are on the South side of that Sea, without daring to sail out at large; that is, that they could sail there only in a Calm. The *Greeks* and *Turks* follow the same Maxims; they have no Use of Sea-Charts, and scarcely knowing so much as that one end of the Needle points to the North, are out of their Wits, if they lose Sight of Land. In short, the most experienc'd among them, instead of counting by the Rhomb, pass for Men of extraordinary Abilities, if they understand

I

that

*Description of the S. Coasts of the Black Sea.* 3  
that to go to *Caffa*, they must veer to the left Hand as they get out of the *Black Sea* Channel ; and that to go to *Trebisond*, they must tack to the Right.

As to the Tackling, they know nothing of the matter ; and their great Merit lies in rowing. *Castor* and *Pollux*, *Hercules*, *Theseus*, and the other Demi-Gods, distinguish'd themselves by this Exercise in the Voyage of the *Argonauts*. Perhaps they were more stronger and more hardy than the *Turks*, who often chuse rather to return from whence they came, and to drive with the Wind, than struggle against it. They may say, if they please, that the Waves of the *Black Sea* are short, and consequently ruffled and violent ; but it is certain they are more free and open than those of the White Sea, which is broken by a great number of Channels which lie between the Islands. The most troublesome Circumstances in sailing upon the *Black Sea*, is, that there are few good Ports, and that most of its Roads are unshelter'd ; but if the Ports were ever so good, they would be of no Service to Pilots, who know not how to make them in a Storm. In order to make the Navigation of the *Black Sea* safe, any other Nation beside the *Turks* would train up artful Pilots, repair the Ports, build Moles, and erect good Magazines there ; but the Genius of the *Turks* is not turn'd this way at all. The *Genoese* were not wanting to take these Precautions in the Declension of the *Gregorian* Empire, and chiefly in the 13th Century, when they kept all the Commerce of the *Black Sea*, after they had seiz'd the best Places upon it. The Relicks of their Works are yet to be seen there, and especially of those about the Sea. *Mahomet* II. drove them out entirely ; and since that time the *Turks*, who have let all run to ruin by their Negligence, would

never suffer the *Franks* to navigate there, notwithstanding any Advantages which have been propos'd to them for a Permission.

All that has been said concerning this Sea from *Homer's* Time down to the present, and all that the *Turks* imagine about it (who have only translated the same Name into their Tongue) did not make us hesitate one Moment as to undertaking the Voyage; but I must confess it was upon condition that we should go in a *Caick*, and not in a *Saick*. The *Caicks* which sail upon this Sea are *Felucca's* of four Oars, which hale ashore every Evening, and never put out but in a Calm, or with a fair Wind, to which they hoist a four-corner'd Sail, which they furl very dextrously when the Gales are over. To avoid the Alarms which happen sometimes upon the Water by night, the Mariners of this Country, who love to sleep at their Ease, hale their Vessel upon the Beach, and make a sort of Tent of the Sail; and this is the Tack they understand any thing of.

The Departure of *Numan Cuperli*, the Visier or Bassa of the three Horse-Tails, who had been Viceroy of *Erzeron*, seem'd such a happy Opportunity, that we ought not to let it slip. He is a Person of great Merit, learn'd in the *Arabian* Language, profound in the Knowledge of his Religion, and who at the Age of 36 Years had read over all the Chronicles of the Empire. He is Son of the Grand Visier *Cuperli*, who died so gloriously at the Battel of *Salankemen*, at a time when Fortune seem'd to declare for the *Ottoman* Arms. This *Numan Cuperli* is destin'd for the greatest Employments of the State. Sultan *Mustapha*, the Brother of *Achmet*, now reigning, honour'd him with his Affinity, and gave him one of his Daughters; but she was drown'd at *Adrianople* in one of the Canals of the *Seraglio*, before



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fore the Marriage was consummated. From being Viceroy of *Erzeron*, he was made Bassa of *Cutaya*, and then Viceroy of *Candia*; and it is not doubted but he will one Day be made Grand Visier. It seems that the *Ottoman* Empire can't be supported but by the Virtue of the *Cuperli's*: This Man is belov'd by the People, and universally acknowledg'd to be the most just and upright Bassa in the Court.

We determin'd then to follow so brave and honest a Person. Our Ambassador was so good as to present us to him by M. *le Duc*, his Physician in ordinary, who was also Physician to the Bassa. He assur'd us of his Protection, in regard to the Emperor of *France*, whose Foresight and Care he should always admire, in sending abroad, he said, Persons capable of discovering the Products of Nature in every Country, to learn upon the spot the Uses which may be made of them, with respect to Health. Besides, the Bassa was not sorry to have Physicians in his Train; and he inform'd me, that his Father was highly satisfy'd of the Abilities of M. *d' Hermange*, whom he had had with him a long time, and in whose hands he died at *Salankemen*. Our principal Conversations turn'd upon the Interests of the Princes of *Europe*, which he understood perfectly, and generally clos'd with a short Relation of the chief Curiosities we had observ'd. For fear of offending his Household, he ask'd of us in private the Draughts of the Plants we had observ'd in our Voyage: I deliver'd them by his Orders to *Cuperli* Bey, one of his Brothers, who brought them again after the Bassa had consider'd them alone, and at his leisure. This Policy is necessary among the *Turks*, where it is taken ill for good Mussulmans to take notice of Sciences cultivated by the Christians, and to shew Marks of their

esteeming them. I had occasion to give him a Bit of the Phosphorus, and to explain to him the manner of using it; but he would not let me make the Experiment in his Presence. Some Days after he acknowledg'd the Christians were ingenious People, and that their Sagacity was as much to be commended, as the Idleness of the Orientals was to be blamed. We were so happy as not to have any of his Family die under our Hands. Tho' he had *M. de S. Lambert* an able *French* Physician with him, he order'd him to have us to visit the Sick, which I consented to only upon condition it was in concert with him: All his Family were sick upon the Road; we had the Care of the Master first, of his Wife, his Mother, his Daughter, and his other Officers; all this succeeded to our Honour, and the Sick recover'd very well.

Our Equipage was soon ready, tho' the Journey was to be very long; for in such tedious Passages, I think a Man ought not to load himself with any things but what are absolutely necessary. We bought therefore one Tent, four large leather Sacks to put our Baggage in, and some Osier Baskets cover'd with a Skin to preserve our Plants, and the Papers which serv'd to dry them. The *Levant* Tents are less cumbersome than those of this Place. They have only one Pole in the middle, which takes off in half when you fold up the Tackle; this supports a Pavilion of thick close-set Cloth, from which the Water runs off very easily; the Pavilion is fastned at the Border with Cords, hook'd on to Iron Pins, fix'd in the Ground; near the Top is also a Set of Cords which are fastened very firmly by another Row of Pins, at a wider distance from the middle Pole than the former, and strain out the top of the Tent on the Outside, making a Saliant Angle after

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after the manner of *Mansarde*. We plac'd our three Beds, so that the Head was next the Pole, and the Feet to the Circumference of the Pavilion, where we also put our Saicks and our Baskets. A quarter of an Hour suffices to erect this mighty Apartment, which has all sorts of Conveniences in it. As to our Kitchen Furniture, it consisted of six Plates, two large Bowls, two Kettles, two Cups, all of Copper tinn'd, two Leather Bottles to carry Water in, one Lanthorn, and some wooden Ladles; for one can have no other in *Turky*, where the finest People have no better Vessels than we had.

Our Cloaks were of wonderful Service to us; they were made of a thick Capuchin Cloth, lin'd with a Stuff of equal Substance to bear the Drudgery: A Cloak is an incomparable Moveable for a Traveller, and serves in case of need for a Bed and a Tent. We furnish'd our selves in the *Archipelago* with Linen for our Table, and for other Uses, especially with Callicoe Drawers, which serve instead of Bed-Clothes in this sort of Roads; and we are able to boast we brought up the Fashion of it among the *Armenians* of our Caravans. We were oblig'd to quit the *French* Habit at *Constantiople*, for the Dolyman and the Vest; but as this seem'd to be very troublesome to walk up and down in when we went a simpling, we got an *Armenian* Habit for Riding, and *Spanish*-leather Boots for walking in the Fields. The *Turkish* Habit was design'd for Visits of Ceremony and Respect, and the other for Business.

Our Friends at *Constantinople* help'd us to a wonderful Man, who understood all sorts of Trades, and serv'd us for an Overseer, a Chamberlain, a Cook, an Interpreter, and a Master, if I may so say; for generally we were forc'd to let him take his own way. This dextrous

Fellow was a *Greek*, as lusty as a *Turk*, and had travell'd all Countries : He dress'd Victuals after the *Turkish* manner, and after the *French*. Beside the vulgar *Greek*, he spoke *Turkish*, *Arabick*, *Italian*, *Russian*, and *Provençal*, which is my natural Tongue. We were so well provided in *Janachi* (which was his Name) that we took no other till we came as far as *Armenia* ; for why should we expend his Majesty's Money without occasion ? Besides, a Man should make as little clutter as possible in strange Countries, where he is sent only for the sake of Observations. *Janachi* had also an excellent Quality for a Traveller ; he was such a Coward as a Man of Sense should be : for who the duce would ramble about the World to find People to quarrel with, unless he were of the Character of a *Don Quixot* ? But upon the whole, a Man may go a great way with a little Cowardice, and a good deal of Sobriety. Our Officer had the first of these Qualifications in a sublime degree ; but as he knew nothing of the second, robust as he was, he could not resist the Power of Wine, and was every now and then under a kind of Eclipse : however, to do him justice, he chose his times so well, that his Liquor operated only when he was on Horseback, and then he dosed quietly, and our Affairs suffer'd no Damage.

Our Ambassador was so good, as to procure us a Commandment of the Port *gratis* ; that is, he would needs pay all the Fees, out of respect to your Lordship, and we are sensible we owe all the Civilities he heap'd upon us to You. I have translated this Passport literally, to shew the Form the *Turks* use on such an Occasion.

## COMMANDMENT.

*To the Bassa's, Beglerbegs, Sangiack-begs, Cadi's, and other Commanders upon the Road from Constantinople to Trebifond, Erzeron, Aleppo, Damascus, &c. as well by Sea as by Land.*

“ **K** NOW ye, at the Arrival of this sublime  
“ Commandment, that the Pattern of  
“ the Great-Ones of the Religion of the Messiah,  
“ M. d Ferriol, Embassador of the Emperor of  
“ France, residing at my supreme Port (whose  
“ End be happy) has sent a Request to my Im-  
“ perial Camp, by which he gives me to under-  
“ stand, That one of the Doctors of France,  
“ named *Tournefort*, particularly experienc'd in  
“ the Knowledge of Plants, is sent out from  
“ France, with four other Persons, to search after  
“ Plants which are not in their Kingdom ; and  
“ having desired my Commandment, that in the  
“ Places he is to pass thro', be it by Sea or by  
“ Land, no one may give him Lett or Hin-  
“ drance, nor do any damage to his Goods nor  
“ his Baggage, he employing himself only in  
“ things belonging to his Art, not inter-  
“ meddling in the Affairs of our tributary Sub-  
“ jects, nor exceeding the Bounds of his Con-  
“ dition, but behaving himself as he ought to  
“ do : this my Commandment has been given  
“ for this Time only, that he may meet with no  
“ Opposition in his Passage. And I ordain, That  
“ upon his arriving with this noble Command-  
“ ment, ye comport your selves conformably to  
“ the Orders contain'd in it upon this Subject ;  
“ and that the said Doctor, with four Persons  
“ of his Retinue only, not intermeddling in the  
“ Affairs of our tributary Subjects, and keeping  
“ within

“ within the Bounds of his Duty in every Place  
 “ of our Jurisdiction where he arrives, for this  
 “ Time only, ye make no Opposition to his  
 “ Passage, nor do any Prejudice to those of  
 “ his Retinue, nor to his Baggage : And that  
 “ doing nothing on your part contrary to the  
 “ Constitutions Imperial, ye cause to be de-  
 “ liver’d to him for his Money, at the current  
 “ Price, the things he hath need of, by them  
 “ who sell them ; and that ye execute all this  
 “ which is contain’d in my noble Commandment,  
 “ when it shall be presented to you. Which  
 “ after ye have read, return it back to the hands  
 “ of him who bears it, and yield Credence to  
 “ the noble Sign with which it is mark’d.  
 “ Written at the beginning of the Moon *Zil-*  
 “ *cadeb* of the *Egira* 1112. Ordain’d in the  
 “ Plain of *Daout Bassa*.

We took leave of the Ambassador *April* the  
 13th, and lay that Night at *Ortacui*, upon the  
 Canal of the *Black Sea*, in the Seraglio of *Ma-*  
*bomet Bey*, Page to the Grand Signior. *Ma-*  
*bomet* had given the use of this Apartment to  
*M. Chabert*, Apothecary of *Provence*, who was  
 establish’d long since at *Constantinople*, where he  
 was in a world of Practice : This poor Man, a  
 little after our Departure, had the lot of most who  
 come to seek their Fortune in this mighty City,  
 that is, to die of the Pestilence, with which he  
 was taken off when he least expected it. His  
 Son, who was Apothecary to the *Bassa*, and was  
 of great Assistance to us upon the Road, by the  
 Knowledge he had of the Languages of the  
 Country, went with us to wait upon his Lord in  
*Mabomet’s* House, which pass’d for one of the  
 finest upon the Channel.

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The next day we took a View of the Country round about ; it consisted of small Hills delightfully green, but which produc'd only common Plants. As to the Seraglio, it made no great Appearance, no more than the other Houses of the *Levant*, tho' the Apartments were handsome, and there had been a great deal of Expence upon it. All the Cielings are painted with History, and gilded after the *Turkish* Taste, that is, with Ornaments so small and trifling, that they were more proper for a piece of Embroidery than for a Hall. These Halls are wainscotted neatly enough, and instead of Pictures are set round with *Arabick* Sentences taken out of the Alcoran. But whatever care is taken of the Decorations of these Places, the Cielings are too low, which is the common Fault of the Buildings in the *Levant*, where Proportion is never observ'd. This Fault appears on the Outside ; for the Roofs are so low, that one would think they must fall in upon the Houses, and indeed they deprive them of half their Light. Tho' the Rooms have two Rows of Windows, they are ne'er the lighter : those Windows are usually square, with another smaller Window which is arch'd over each. The Baths are what chiefly distinguish the Houses of the Great from those of the Vulgar. Though the *Turks* erect Baths only for Conveniency, yet they often set them off with some Ornament ; those of the Bey's House are paved and lined with Marble : They temper the Water in them by means of a leaden Pipe, out of which they draw as much hot as they think fit. The Galleries and Coridors, which are of painted Wood, run quite round the House ; but the Stair-case is a Scandal to the rest ; but they know not how to build better in *Turky*, where the Architects only set up a kind of wooden Ladder cover'd with

with a Shed : 'Tis still worse among the *Greeks*, where even this Ladder is expos'd to the Rain and Sun. The Court-yard of the House I am now speaking of, would be tolerably handsome, were it not cramp'd by a *Bason*, where they set up their *Caiques* ; for these *Caiques* on the *Black Sea* serve the purposes of Coaches, Carts, and Wag-gons : They are put to all manner of Uses, of which Fishing is none of the least advantageous. From the Court you go into the Gardens, which would be very fine, were they not too much straiten'd by the Hills that surround them ; but the Park is well seated, and of a considerable Extent. This is the Model of a *Turkish* Country-house ; and tho' they are not comparable to those about *Paris*, they are not without their Beauties, and have particularly something of Magnificence in them. We pass'd our Time not at all unpleasantly in that of *Mubomet Bey*.

At length the *Bassa* appear'd on the Canal the 26th of *April*, with eight great *Caiques* or *Feluccas*, in which were part of his Family, the rest being gone before in *Saiques*, in order to wait for him at *Trebisond*. The *Felucca* which carried the Women was so cover'd in with wooden Lattices made Net-wise, that they could scarce breathe in them. The *Bassa* had only his Mother, his Wife, one of his Daughters, six Slaves of the same Sex to wait on them, and some Eunuchs. Our *Felucca* was the ninth Vessel in this little Fleet, and brought up the Rear. Whether it be that the *Turks* are not over-fond of joining Company with Christians, or that they fancied 'twould be a Disrespect to the *Bassa*, for us to be drawn up in the same Line with the *Caiques* of his Household, his Intendant had given Orders that a certain Space should be left between our *Felucca* and the rest. 'Twas in vain  
for



for me to bid our Sailors go forward ; they would have been hang'd before they would have gone nearer, or have landed before the rest : Tho' we had hir'd our Vessel at the same Price with the *Bassa*, namely at 400 Livres, for our Voyage from *Constantinople* to *Trebisond*, yet we had but four Sailors and one Steersman ; whereas in the rest there were spare Sailors to relieve the others : But 'tis no wonder the Natives, and especially great Men, should be better serv'd than Strangers. One day I could not help finding fault with their burdening our *Felucca* with some Sheep that incumber'd the *Bassa's* Kitchen : But I thought 'twould even be my best way to hold my Peace, when I heard that they began to call us Dogs and Infidels ; so, that we might have a quiet Voyage, we were forc'd to learn to bear the *Turkish* Civility.

We therefore set out in the Tail of the Fleet, after having embrac'd our Friends, who came to take their Leaves of us at *Ortacui*, and pass'd the first Castles wholly by rowing, for there was no Wind stirring. We arriv'd at the last Castles in the same Calm, and had the Pleasure to enter the *Black Sea* with all the Safety that could be. Tho' this Sea appear'd to us then to be as pacifick as that of *America*, yet we could not help feeling a little Palpitation at Heart at sight of that immense Quantity of Water. We landed about *Quindi*, that is to say, about four o'Clock, at the Entrance of the River *Riva*, eighteen Miles from *Ortacui*. We encamp'd along the Shore in Meadows not wholly free from Marshes ; and as we were inform'd of the Manners of the Country, we pitch'd our Tent at a good distance from those of the *Muslimans*, to shew our Respect, and to allow them full freedom in making their Ablutions ; for which purpose they set up little Closets of Cloth, in which one Person might have as much

room as was necessary for washing himself at his Ease. The Bassa's Tent was upon a Carpet-spot of Ground, on the Brow of a little Hill in a thin Wood: The Womens Apartment was not far from it; it consisted of two Pavilions surrounded by Ditches, round which they might walk without being seen, behind a great Inclosure of Cloth painted grey and green. Here the Bassa, and his Brother the Bey, spent the Night and part of the Day. The Guard of the Ladies was entrusted to Eunuchs as black as Jet, whose Visages I did not like in the least; for they made horrible Grimaces, and roll'd their Eyes in a frightful manner, when I went in or out of the Inclosure to see the Bassa's Daughter, who was troubled with a sad Cough.

*Riva*, which we just now call'd a River, is really no better than a Brook, about as broad as that *des Gobelins*, all slimy, and hardly wide enough at the Mouth to be a Retreat for Boats: Yet the Antients have made it very famous, under the Name of *Rhebas*. *Dionysius* the Geographer, who made three Verses in its favour, calls it an amiable River. *Apollonius Rhodius*, on the contrary, mentions it as a rapid Torrent: And at present it is neither amiable nor rapid, nor does it look as if it had ever been either. Its Sources are towards the *Bosphorus*, on the side of Sultan *Solyman* Kiosk, in a pretty flat Country, from whence it runs into marshy Meadows among Rushes. It is no great wonder that *Phineus* should give the *Argonauts* so terrible an Idea of this River, when he look'd upon the *Cyanean* Isles to be the most dangerous Rocks in the World. *Arrian* reckon'd it eleven Miles two hundred and fifty Paces from the Temple of *Jupiter* to the River *Rhebas*, that is, from the new Castle of *Asia* to the *Riva*: This Author is of  
admirable

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admirable Exactness, and no body was so well acquainted as he was with the *Black Sea*, all the Coasts of which he has describ'd, after having survey'd them in quality of one of the Generals of the Emperor *Adrian*, to whom he dedicates the Description of it, under the Title of the *Periple of the Pontus Euxinus*.

I don't know how they manag'd it in the Days of that Emperor, as to the landing of their Women; but I know that at present, among the *Turks*, whenever they want to get them out of the Boats, they make every body retire without much Compliment: The very Sailors hide themselves when they have laid the Planks for their Passage; and if the Shore happen to be such, that the Caiques cannot come near enough, they cover the Ladies, or rather wrap them up in five or six Bales, and the Sailors take them on their Backs like Bundles of Goods. When they are set down, the Slaves take them out; and the Eunuchs bawl and threaten every body, to make them get further off, tho' at a Mile distance already. The Bassa's Footmen then fled into the Woods, and were so far from waiting upon the Ladies, that they would sooner have let them drown, than but turn their Heads that way.

For fear we should be ignorant of this laudable Custom, the Bassa's Lieutenant took care to inform us of it at our Visit. *As you come from a far Country, says he, 'tis fit I give you notice of certain things which among us is absolutely necessary you should know: Always to get as far from the Quarter of the Women as you can; never to walk upon Heights from whence you may discover their Tents; never to make any Disorder in sow'd Ground, when you search for your Plants; and particularly not to give Wine to the Bassa's People.* We return'd him our humble Thanks for his Goodness to us. As for

for the Ladies, 'tis certain we never dreamt of them ; the Love of Plants entirely possess'd us. As to the Wine-matter, the Bassa's Footmen came and begg'd it so earnestly, that sometimes we could not refuse them ; for which reason I begg'd the Steward to forbid them from having any thing to say to us.

The Steward seem'd to be a good sort of Man, and very well belov'd in his Master's House, though not chosen by him ; for the Grand Visier, that he may have a thorow Insight into the Bassa's, and be fully inform'd of all their Actions, generally names such Officers to them. The Man we are now speaking of, told us we should lie by every Evening, about the Quindi, let the Weather be what it wou'd ; that the Bassa would take some days Rest on the way ; that whenever we pleas'd, we might have some of his People to accompany us in our Walks ; and, in a word, that he would favour our Searches as much as he could. He offer'd us his Arm, that we might feel his Pulse, and then order'd Coffee and Tobacco to be brought in. We, in return, offer'd him any thing that depended upon our Function ; and he escaped with only two Bleedings and one Purgation during the whole Voyage.

We soon found the Difference that there is between the *Black Sea* and the *Archipelago*. Tho' it was but the 17th of *April*, it never gave over raining, whereas in the *Archipelago* it seldom rains after *March*. We were therefore oblig'd to cut a Trench round our Tent, to drain the Water from it ; besides, the North Wind, which began to blow, did not at all help to warm our Lodging, and the Rain continu'd to fall in Sheets : Yet for all this we travers'd with pleasure, sometimes the Coasts, sometimes the Fields, and especially the Banks of the Stream ; which grew





so marshy, that we were every moment forc'd to come back again for fear of sticking: We were at last constrain'd to keep to the higher Grounds, but we exhausted those in five or six Days; and then we began to be really vex'd with the North Wind and Rain. It was thought convenient to go higher up the River instead of putting out to Sea; and we were frighten'd when we saw they thought of nothing but making Provisions for a long Stay. The Bassa's People offer'd us Meat very civilly, but we sent for it, as they did, two days Journey from the Camp. Nothing so much alleviated our Uneasiness, as two admirable Plants, of which here is the Description.

*Thymelæa Pontica, Citrei foliis.* Corol. Inst. Rei Herb. 41. Its Root, which is half a foot long, about the Neck is as big as the little Finger, ligneous, hard, divided into some Fibres cover'd with a Bark of an Orange Colour. This Root produces a Stalk of about two foot high, branchy sometimes from its very beginning, about three lines thick, firm, but so pliant that there's no breaking it, cloath'd with a grey Bark, accompany'd towards the top with Leaves plac'd without order, in Figure and Consistence like those of the Orange-tree; the biggest are about four inches long, and two broad, pointed at each end, sleek, bright green, and shining, and the under parts rising in a pretty large Rib, which distributes Vessels to the Rims. From the Extremity of the Stalk and Branches comes forth about the end of *April* young Sprigs terminated by new Leaves, among which grow Flowers fastned usually two and two on a tail nine or ten lines along. Each Flower is a Pipe of a greenish yellow, approaching somewhat to an Orange-Colour, a line broad, and above half an inch long, divided into four parts opposite to each

other like a Cross, almost five lines long to one broad, a little streak'd in Gutters, and growing smaller and smaller to the point. Four very short Filaments appear at the entrance of the Pipe, laden with tops whitish and slender, surmounted by four other Filaments of the like form. The Pistile which is at the bottom of the Pipe, is an oval Button a line long, bright green, sleek, terminated by a little white head. The Fruit was as yet only a young green Berry, in which the young Seeds were distinguishable. The whole Plant is pretty bushy. The Leaves being bruised, smell like those of the Elder-tree, and are of a mucilaginous taste, which leaves a pretty considerable Impression of Fire, as does all the rest of the Plant. The Smell of the Flower is sweet, but is soon gone. This Plant grows on Hills and in thin Woods. Of all the known Species of this Genus, this has the biggest Leaves.

The following Plant is no less considerable for the Singularity of its Flower, I nam'd it

*Blattaria Orientalis, Bugulæ folio, flore maximo virescente, Lituris luteis in semicirculum striato.*  
Coroll. Inst. Rei Herb. 8.

The Root consists of three or four fleshy Knobs, from one to three inches long, from two lines to half an inch thick, white, brittle, cover'd with a chapt brown Skin, garnish'd with some pretty thin Fibres fastned to a Neck as big as a Man's little Finger. The first Leaves that this Root puts forth, are almost oval, like those of the Bugle, bunchy, wavy towards the Rims, an inch and half or two inches long, fifteen lines broad, supported by a Stalk of two lines long, flat at top, rounded beneath, purple, and running to the extremity of the Leaves in several Vessels of the same colour. The Stalk is commonly but about nine or ten inches high, and  
one



*Vattaria Orientalis, Bugula folio flore maximo virescente —  
vris luteis in semicirculum Striato Coroll. Inst. Rei herb. 8. —*



one line thick, slightly hair'd, accompany'd with Leaves seven or eight lines long, to four or five lines broad. Those below are sleek, the others interspers'd with some Hairs, like the Stalks. From their Basis, towards the top, grow Flowers pretty compact and dispos'd in manner of a great Ear of Corn. Each Flower is a Basin of near fifteen lines diameter, cut in five rounded parts, whereof the two uppermost are somewhat less than the others. The Bottom of this Flower is Sea-green, as are also the Rims, which draw a little nearer to yellow; but the rounded points before mention'd are strip'd in a Semi-circle of a bright yellow, which goes quite through. From the hole in the center of this Flower run two fillets, purplish, mix'd with white, which end at the yellowish Semi-circle of the two upper parts; and from the same rim of that hole rise two whitish Stamina terminated by crooked Summits fill'd with yellow Dust. Besides these Stamina, there appear on the rims of the same hole, some Locks, purplish, hairy, cottony, and silky. The Cup is a Basin, pale-green, four lines long, cut in five parts almost to the center, whereof three are much narrower than the others. The Pistile, which is just in the middle, is rounded, hairy, a line long, terminated by a Fillet much longer. We were convinc'd by the cods which remain'd of the Fruit of the preceding Year, that this Plant is a true Species of the *Herbe aux Mites*, varying not only in the height of its Stalk, but also in the colour and largeness of its Flowers.

While we were agreeably amus'd in observing of Plants, we were threatned with spending the rest of *April* in this Marsh; but by good luck the North-wind ceas'd the 26th. The Sea continued disturb'd with it two days longer; but by Oars and Ropes we at length came out of the

Mouth of the *Riva*, the 28th of *April*. Our Fleet kept along the Shore, and stopt at *Kilia*, a Village thirty miles from *Riva*. The *Turks* landed to say their Prayers; but afterwards we took the advantage of the South-west Wind, to go as far as the River *Ava* or *Ayala*, twenty-four miles from *Kilia*. All this Country, or to speak more properly, all the Coasts of the *Black Sea*, quite to *Trebisond*, are admirable for their Verdure; and most of the Woods extend so far into the Land, that you lose sight of them. 'Tis a wonder the *Turks* have retain'd the antient Name of the River *Ava*, for they call it *Sagari* or *Sacari*; and this Name is certainly deriv'd from *Sangarios*, a River famous in antient Authors, and which serv'd as a Limit of *Bitbunia*. *Strabo* tells us it was made navigable, and that its Sources came from a Village call'd *Sangias*, near *Pestinuntum*, a Town of *Pbyrgia*, well known by the Temple of the Mother of the Gods. *Lucullus* was encamped on its Banks, when he learnt the Loss of the Battel of *Chalcedon*, where *Mithridates* defeated *Cotta*, who commanded part of the *Roman Army*. *Lucullus* advanc'd as far as *Cizicus*, which *Mithridates* intended to besiege, fell upon his Army, and cut it in pieces. As for the other Rivulets, which, according to *Strabo* and *Arrian*, ran between *Chalcedon* and *Heraclea Pontica*, they must either be dried up, or reduc'd almost to nothing; for our Sailors assured us they knew of none between *Riva* and *Ava*.

The 29th of *April*, though there was a great Calm, we made forty miles only by rowing, and encamp'd about Noon on the Shore of *Dichilites*. One Sailors being in for it, row'd us next Day as far as the Mouth of the little River *Anaplia*, full 60 miles. The first of *May* we came to *Penderacki*. The River *Anaplia*, accord-  
ing





ing to *Arrian's* Description, must be that which is now called *Eregri* or *Penderachi*. As small as the River *Anaplia* is, it was Eregri. of great service to *Mitbridates*; he retired into its Mouth with his Fleet, after having lost some Gallies in the Storm. As the bad Weather oblig'd him to stay there, he corrupted *Lamachus* the most powerful Nobleman in *Heraclea*, who, by his Brigues, got the King of *Pontus* and his Troops receiv'd there.

*Penderachi* is a little Town built on the Ruins of the antient *Heraclea*: This latter must have been one of the finest Cities in all the East, if we may judge by its Ruins, especially by the old Walls built of huge Stones that are still on the Sea-shore. As to the Compass of the City, which is fortify'd from distance to distance by square Towers, that indeed seems to be no older than the *Greek* Emperors. On every hand you discover Columns, Architraves, and Inscriptions very much defac'd. Near a Mosque is the Door of a *Turk's* House, the Mounters whereof are pieces of Marble, on which is legible on one side *P. B. A. T P A I A N*, and on the other *T O K P A T Ω P I*, which are the Remains of an Inscription of the Emperor *Trajan*. This City was built on a high Coast which governs the Sea, and seems to have been design'd to command the whole Country: Landward there still remains an antient Gate, perfectly simple, built of great pieces of Marble. They assured us that further off there were other Remains of Antiquity; but Night coming on, and the Tents of the Women being set up near those Ruins, we durst not go to view them. And which was a further Misfortune, that we did not expect, there was no getting a Guide: The *Greeks* were celebrating their *Easter*, and were resolv'd not to lose the Fruit of the Money they had given the Cadi for

leave to drink and dance heartily that Day. We therefore walk'd out at a venture eastward, as far as the Marshes below the City, where probably the Waters of the *Lycus* subside.

We could not possibly get over those Marshes; and in returning towards the Ruins of the Town, we found an admirable Species of *Spondylium*, which at first we took for *Dioscorides's Heracleean Panacea*; but the Flowers of this are white, whereas those of *Dioscorides's* Plant must be yellow. 'Twas the Name of the *Heracleean Panacea*, upon account of its *Herculean* Efficacy. *Dioscorides's* Plant grew naturally in *Bæotia*, *Phocis*, *Macedon*, on the Coasts of *Africa*, and yielded the Juice which they call *Opopanax*, which probably differ'd from that which is call'd so now. Be this as it will, the Plant that grows in the Ruins of *Heraclea* is a very fine one, and the biggest of all the known kinds of Plants with Umbrello Flowers: 'Twas for this reason I gave it the Name of

*Spondylium Orientale maximum*, Cor. Inst. Rei Herb. 22.

The Stalk is about five foot high, an inch and a half thick, hollow from one Joint to the other, channell'd, pale green, hairy, accompanied with Leaves two foot and a half long, and two foot broad, cut quite to their Ridges in three great parts, the middlemost of which is again cut in three pieces, and the middlemost of those two cut in the same manner. The upper part of all these Leaves are smooth, and the under white and hairy, and are sustain'd by a Stalk thicker than a Man's Thumb, solid, fleshy, embracing the Stalk by two great Wings, which form a kind of Sheath of nine or ten inches long. From the Junctures of these Leaves rise great Branches as high as the Stalk,  
and



and sometimes higher, laden with white Flowers, exactly like those of the common *Spondylium*: But the Umbellas that support them are a foot and a half diameter; the Seeds, though green and very backward, were much bigger than those of the other Species of this Kind. This Plant grows in the Ruins of those fine Walls that are upon the Port, and that to us seem'd to be of the most remotest Antiquity.

It is doubted whether *Strabo* meant that this City had a good Port, or whether we are to let that Word stand in him, which says that it had none at all. For my part, I believe that the old Mole, which is entirely ruin'd, and which is suppos'd to have been the Work of the *Genoese*, was formerly built upon the Foundation of some other more antient Mole, which defended the Vessels of the *Heracleans* against the North Wind: For the Road which forms the Cape or Peninsula of *Acberusia*, is too open, and of no great Service even to Saiques, so far is it from being a Port fit for Ships of War. Yet *Arrian* says positively, that the Port of *Heraclea* was good for such Vessels. *Xenophon* informs us, that the *Heracleans* had very many of them, and that they furnish'd some to favour the Retreat of the ten Thousand, who look'd upon this to be a *Greek* City, either as founded by the *Megareans*, the *Bæotians*, the *Miletians*, or by *Hercules* himself. The beautiful Medal of *Julia Domna*, which is in the King's Collection, and whereof the Reverse represents a *Neptune* holding a Dolphin in his right Hand, and a Trident in his Left, plainly denotes the Power this City had at Sea: But nothing is a greater Honour to its antient Navigation, than the Fleet it sent to the Assistance of *Ptolemy*, after the Death of *Lyfimachus*, one of the Suc-

cessors of *Alexander*. 'Twas by means of this Succour that *Ptolemy* beat *Antigonus*; and *Memnon* observes, that there was among the rest, one Ship call'd the *Lion*, of surprizing Beauty, and so prodigiously big, that its Compliment was above three thousand Men. The *Heracleans* sent *Antigonus*, the Son of *Demetrius*, thirteen Gallies against *Antiochus*, and forty to the *Byzantines*, who were attack'd by the same Prince. We also know that the City of *Heraclea* maintain'd for eleven Years in the Service of the *Romans* two cover'd Gallies, which were of great use to them against their Neighbours, and even against those People of *Africa* call'd *Marrucini*, whence, perhaps, is deriv'd the Name of the People of *Morocco*. History is full of Instances of the Naval Power of the *Heracleans*, and consequently of the Goodness of their Port. After *Mitbridates* had caused *Scio* to be plunder'd by *Dorylaus*, upon pretence that it favour'd the *Rhodians*, they put the most illustrious Inhabitants on board a few Ships, by that Prince's Order, to disperse them throughout the Kingdom of *Pontus*: But the *Heracleans* were so generous as to stop them, to carry them into their Port, and to send back those unfortunate Men laden with Presents. Lastly, the *Heracleans* had some Years afterwards the Misfortune to be beaten themselves by *Triarius*, General of the *Roman Fleet*, consisting of forty three Ships, which surpriz'd that of *Heraclea*, which had but thirty, and those equipp'd in haste. Where should this great Number of Vessels be shelter'd, but in the Mole we are speaking of, since there is no Port near that Place? If *Lamachus*, the *Athenian* General sent to raise Contributions upon the *Heracleans*, had been Master of the Entrance of this Mole, he had not lost his Fleet by Tempest,

while

while he was ravaging the Country with the Troops he had landed. Not being in a Condition to return to *Athens*, either by Land or Sea, he was sent home, says *Justin*, by the People of *Heraclea*, who thought themselves recompens'd for the Mischiefs the *Athenians* had done their Lands, by having an Opportunity of winning their Friendship by Civilities.

The Cavern by which *Hercules* was feign'd to have descended into Hell, and to have brought out *Cerberus*, and which was shown in *Xenophon's* Time in the Peninsula *Acberusia*, is much harder to find than the antient Port of *Heraclea*, though it was two *Stadia* deep. It must have been closed up since that time; for it is certain that there was a Cavern of that name, which gave occasion to the Fable of *Cerberus*. It was not wholly without grounds that a Medal was struck with the Head of the third *Gordian*, whereof the Reverse is a *Hercules* knocking down the *Cerberus*, after having dragg'd him out of the Cave. M. *Foucaut*, Counsellor of State, has one of *Macrinus*, wherein that Dog is standing at the Feet of *Hercules*, who holds a Club in his right Hand. If *Hercules* was not the Founder of *Heraclea*, he was certainly held in Veneration there. *Pausanias* informs us, that they celebrated all that Hero's Labours. There is a Medal of *Severus*, in which *Hercules* holds a Club in one Hand, and in the other three golden Apples of the *Hesperian* Garden. Upon a Medal of *Caracalla*, *Hercules* is represented overcoming *Achelous*, in the Shape of a Bull. The Fight of that Demi-God with *Hippelita* the *Amazon*, is expressed upon a Medal of *Macrinus*; the Combat with the *Erymanthian* Boar upon one of *Heliogabalus*; and the Legends of all these Medals are in the Name of the *Hera-*  
*cleans.*

*cleans*. When *Gotta* took the City of *Heraclea*, he found in the Market-place a Statue of *Hercules*, all the Attributes whereof were of pure Gold. To shew the Fruitfulness of their Fields, the *Heracleans* caused Medals to be struck with Ears of Wheat and *Cornucopias*; and to express the Goodness of Medicinal Plants that grow about their City, they represented, upon a Medal of *Diadumenus*, an *Æsculapius* leaning on a Stick, round which a Serpent was twisted.

We have no Medal remaining, that I know of, of the Kings, or rather Tyrants, of this City. The Extract of *Memnon* preserv'd to us by *Photius* must comfort us for the loss of the History which *Nymphis* of *Hetius* had wrote of his Country. That Author made his Name illustrious, not only by his Writings, but also by that famous Embassy wherein he obliged the *Galatians* to retire, at the time when they were wasting with Fire and Sword the whole Country round *Heraclea*.

This City in the first Times was not only free, but also famous for its Colonies. *Clearchus*, one of its Citizens, who, during his Exile, had studied *Plato's* Philosophy at *Athens*, was recall'd to appease the People who demanded new Laws, and a new Partition of Lands: The Senate oppos'd it vigorously; but *Clearchus*, who was animated with no very *Platonic* Spirit, made himself Master of Affairs by means of the People: He committed a thousand Cruelties in the City; and *Diodorus Siculus* tells us, that he made *Dionysius* of *Syracuse* his Model in the Art of Government. *Theopompus*, a famous Historian of *Scio* relates, that the Citizens of *Heraclea* durst not go to make their court to *Clearchus*, till they had first breakfasted upon some Rue, very well knowing he would present them with a  
Glas

*Description of the S. Coasts of the Black Sea, 27*  
Glas of Hemlock, to send them to the other World.

*Clearchus* was kill'd in the twelfth Year of his Reign, while the Bacchanals were celebrating in the City. *Diodorus* tells us, that his Son *Timotheus* was elected in his stead, and that he reign'd 15 Years; but *Justin* makes his Brother *Satyrus* the Successor of *Clearchus*. *Suidas* informs us too, that *Clearchus* was not the first Tyrant of *Heraclea*, since he saw in a Dream, *Evopius* another Tyrant of his Country: And *Memnon*, who is the fittest Man to be consulted, since he spent twelve Books of his History in handling that of *Heraclea*, is of *Justin's* Opinion. *Memnon*, in giving the Character of *Satyrus*, says, he not only exceeded his Brother in Cruelty, but all the other Tyrants in the World. Being taken with a Canker that eat away all his lower Belly quite to the Entrails, after having suffer'd as much as he deserv'd, he threw up the Care of the Government to his Nephew *Timotheus*, in the 65th Year of his Age, and 7th of his Reign.

*Timotheus* perfectly well deserv'd his Name, and was an accomplish'd Prince both in Peace and War; and accordingly he obtain'd the Title of *Benefactor* and *Saviour of his Country*. Before he died, he gave a Share in the Government to his Brother *Dionysius*, who taking advantage of the Retreat of the *Persians*, whom *Alexander* had just then beaten at the Battel of the *Granicus*, extended the Limits of the Kingdom of *Heraclea* a great way. After the Death of *Alexander* and *Perdiccas*, *Dionysius* married *Amastris* the Daughter of *Oxatbris*, Brother of *Darius*, and Cousin of that beautiful *Statyra* who was worthy of having *Alexander* for her Husband. *Alexander* himself, before his Death, had taken care to marry *Amastris*, to *Craterus* one of his Favourities; who being  
after,

afterwards enamour'd of *Philas* the Daughter of *Antipater*, was not displeas'd that *Amastris*, or *Amestris*, according to *Diodorus Siculus*, should marry *Dionysius*. That Prince was a Man of Honour, and quitted the Name of Tyrant for that of King, which he maintained with great Dignity : And it was certainly this King that *Strabo* had in view, when he says there were Tyrants and Kings of *Heraclea*. King *Dionysius* grew so big and fat amidst all these Felicities, that he fell into a kind of Lethargy, which they could scarce recover him from, even by running Needles deep into his Flesh. *Nymphis* ascrib'd this Distemper to *Clearchus*, Son of the first Tyrant of *Heraclea* ; he says, that Prince shut himself up in a Box, out of which he peep'd only with his Head to give Audience. We may believe what we please of this Story : Good King *Dionysius*, as fat as he was, made a shift to have three Children by *Amastris* : *Clearchus*, *Oxathis*, and a Daughter of the same Name. He left the Care of his Children and the Administration of the Kingdom to his Wife, and dy'd 55 Years old, after having reign'd thirty Years, and deserv'd the Name of a very merciful Prince. *Antigonus*, one of *Alexander's* Successors, took care of the Education of *Dionysius's* Children, and of the Affairs of *Heraclea*. But *Lyfimachus* having married *Amastris*, was Master of the City, even long after having deserted that Princess ; for being retired to *Sardis*, he married *Arsinoe* the Daughter of *Ptolomeus Philadelphus*.

Nevertheless *Clearchus*, the second of the Name, ascended the Throne of *Heraclea* with his Brother *Oxathris* ; but those Princes render'd themselves odious by a horrible Assassination of their own Mother, whom he caus'd to be smother'd in a Ship, in which she was probably going from  
*Heraclea*

*Heraclea* to *Amastris*, a Town she had lately founded, and call'd by her own Name. *Lyfimachus*, who then reign'd in *Macedon*, shock'd at so black an Action, and out of a just return of Tenderness for *Amastris* his first Wife, came to *Heraclea*, and put to Death the two Parricide Princes; so that it is not likely they reign'd seventeen Years, as *Diodorus Siculus* will have it, who calls the younger *Zatbras*, instead of *Oxathris*. *Lyfimachus*, according to *Memnon*, restor'd the City to full Liberty, but it did not long enjoy it; for *Arsinoe*, who had a great Power over that Prince, having obtain'd the Possession of it, gave the Government of it to *Heracitus*, who was its seventh Tyrant.

The *Heracleans*, after the death of *Lyfimachus*, having a mind to shake off the Yoke of Tyranny, beneath which they had groaned for seventy five Years, made a Proposal to *Heracitus*, that he should withdraw with his Riches; but the Tyrant was so enraged at their Presumption, that he prepared to punish the cheif Men of the City: However, he happen'd not to be strong enough for them; for they threw him into Chains, razed the Walls of the Citadel even with the Ground, and after having sent an Embassy to *Seleucus*, another of *Alexander's* Successors, proclaim'd *Phocrities* Administrator of the City. *Seleucus* having given their Embassadors a very scurvy Reception, they made a League with *Mithridates*, King of *Pontus*, with the *Byzantines*, with the *Chalcedonians*, and even recall'd all their Exiles.

The Republick of *Heraclea* maintain'd itself honourable till the Time when the *Romans* became formidable in *Asia*. To make sure of the Senate, that Republick sent a Deputation to *Paulus Emilius*, and to the two *Scipio's*; and it was

no Fault of the *Heracleans*, that *Antiochus* did not make his Peace with the *Romans*. At length, so good an Intelligence was fix'd between *Rome* and *Heraclea*, that those two Cities made a League offensive and defensive, the Articles whereof were wrote upon Tables of Brass at *Rome*, in the Temple of *Jupiter Capitolinus*, and at *Heraclea* in that of the same God. Yet *Heraclea* was strenuously besieged by *Prusias*, King of *Bythinia*, who had certainly carried it, but for a Stone from a Sling, which broke his Thigh, and obliged him to retire just as he was mounting to the Assault. After this the *Galatians* very much disturb'd this City, but they were forc'd to retire. Notwithstanding her Alliance with the *Romans*, she thought it her true Interest to observe a Neutrality, during the War that the *Romans* waged with *Mitbridates*, under the Command of *Murena*. Terrified on the one hand at this formidable Power, and alarm'd with the nearness of the King of *Pontus*, *Heraclea*, at first refused that Prince's Fleet entrance into her Port, and furnish'd him only with Provisions. Afterwards, by the Persuasion of *Archelaus*, General of the Fleet, the *Heracleans* gave him five Gallies, and cut the Throats of all the *Romans* that were in their City, to exact the Tribute with such secrecy, that it was never known. At length, *Mitbridates* himself was receiv'd in the Place by means of his old Friend *Lamachus*, whom he corrupted with Money.

That Prince left *Cannacorex* there in Garrison four thousand Men ; but *Lucullus*, having beaten *Mitbridates*, caused the City to be besieged by *Cotta*, who having taken it by Treachery, and totally pillag'd it, reduc'd it to ashes. He receiv'd the Surname of *Ponticus* at *Rome* ; but the immense Riches he brought from *Heraclea*, occasion'd him violent



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violent Troubles. He was accused in open Senate  
By one of the most illustrious Citizens, who  
painted in such lively Colours the Conflagration of  
a powerful City, which had been deficient in her  
Alliance with the *Romans*, only through the  
Fraud of her Magistrates, and Treachery of her  
Enemies, that a Senator could not forbear saying  
to *Cotta*, *We gave you Orders to take Heraclea,*  
*but not to destroy it.* All the Captives were sent  
home by the Senate's Direction, and the In-  
habitants again settled in the Possession of their  
Goods. They were allow'd the Use of their  
Port, and Freedom of Commerce. *Britagoras*  
spared for nothing that might re-people it; and  
made his court a long while to *Julius Cæsar*,  
though in vain, to obtain the primitive Liberty of  
its Citizens. It was probably about this Time that  
the *Romans* sent the Colony thither, spoken of by  
*Strabo*, and of which one Part was received in  
the City, and the other in the Country. Before  
the Battel of *Actium*, *M. Anthony* gave that Quar-  
ter of *Heraclea*, to *Adiatorix*, Son of *Demenæcelius*,  
King of the *Galatians*, and this latter, as he said,  
by *Anthony's* Permission, cut the Throats of all  
the *Romans* in it: But after the Defeat of that Ge-  
neral, he was carried along in Triumph, and put  
to Death with his Son. After this Expedition,  
*Heraclea* was made part of the Province of the  
*Pontus*, which was join'd to *Bitbynia*. Thus was  
this City incorporated into the *Roman* Empire,  
under which it still flourish'd, as appears from the  
Remains of the Inscription of *Trajan*, mention'd  
above.

*Heraclea* afterwards fell into the hands of the  
*Greek* Emperors, and 'twas in the Decadence of  
that Empire, that it received the Name of *Pen-*  
*deracbi*; which, according to the *Greek* Pronun-  
ciation, seems to be a Corruption of *Heraclea*  
I *Pontica.*

*Pontica*. It was possess'd by the Emperors of *Trebisond* after the *French* enjoy'd the Empire of *Constantinople*; but *Theodore Lascaris* won it from *David Comnenus*, Emperor of *Trebisond*. The *Geneose* seiz'd *Penderacbi* among their Eastern Conquests, and kept it till *Mabomet II.* the greatest Captain of his Age, drove them from it. Since that time it has continued to the *Turks*; they call it *Eregri*, and that Name too seems to retain something of *Heraclea*. At present they know nothing in the world of Tyrants, Romans, or *Geneose*. One single Cadi administers Justice, a Waivode collects the Land-Tax and Capitation of the *Greeks*: The *Turks* pay only the Prince's Dues; happy that they can smoke at their ease among those fine Ruins, without knowing or caring what pass'd there heretofore.

We were not long enough in *Penderacbi* to disentangle its History; for we only lay there, and departed the second of *May*, in such fine Weather, that we made eighty Miles with all the Pleasure imaginable. About four in the Afternoon we enter'd the River *Partheni*, whose Name the *Greeks* have retain'd still; but the *Turks* call it *Dolap*. The River is not a very great one, tho' it was one of those which the ten Thousand were afraid to pass. *Strabo* and *Arrian* tell us it separated *Paphlagonia* from *Bitbunia*. If that Author were to come to Life again, he would find it still as beautiful as he describ'd it. It flows among those flowry Meadows, which obtain'd it the Name of *Virgin*. *Dionysius Byzantinus* had been more exact, had he made it run through the Country of *Amastris*, instead of through the middle of the City: And he imagines too, that the Name of *Virgin* was given it upon account of *Diana*, who was ador'd on its Banks. The Citizens of *Amastris*, represented it upon a Medal of *Marcus Aurelius*;  
the

the River appears like a young Man lying down, holding a Reed in his right hand, with one Elbow leaning upon some Rocks, out of which gushes his Stream. *Pliny* was not well acquainted with the Disposition of these Coasts, for he has plac'd the River *Partbeni* a great way beyond *Amastris*, and even further than *Stephane*, whom we shall speak of by and by. Yet we discover'd *Amastris*, and even further than *Stephane*, whom we shall speak of by and by. Yet we discover'd *Amastris* the next day, which was the 3d of *May*, about Nine in the Morning; and we lay by that day in the River of *Sita*, after having gone seventy miles, partly by Rowing, and partly by Sailing.

*Amastris*, which they now call *Amastro*, and not *Famastro*, as our Maps write it, is a pitiful Village built on the Ruins of the antient City *Amastris*, by the Queen we before spoke of, who united in it four Villages, *Sesame*, *Cytore*, *Cromne* and *Tios*: But the Inhabitants of *Tios* soon afterwards left that Society; and *Sesame*, which was as it were the Citadel of the Town, is what properly took the Name of *Amastris*. We must read *Arrian* before we can well understand *Strabo*; for *Arrian* reckoning 90 *Stadia* from the River *Partbenius* to *Amastris*, 60 *Stadia* from *Amastris* to *Erytbine*, as many thence to *Cromna*, and from *Cromna* to *Cytore*, where was a Port, 90 *Stadia*; we must infallibly conclude, that the aforesaid Queen *Amastris*, to people her new Town, fetch'd thither the Inhabitants of all those Villages. Besides, *Mennon* says it in so many words, and informs us further, that this Alteration happen'd after the Retreat of *Amastris*, who was provok'd at *Lysimachus* her Husband's having married *Arsinoe* at *Sardis*. Now since, according to *Strabo*, the Citadel which was before call'd *Sesame*, took

the Name of *Amastris*, it is out of all doubt, that the antient City of *Sesame* mentioned by *Stephanus Byzantinus*, where he says *Phineus* fix'd his Abode, was situated where *Amastro* now stands. *Pliny* agrees, that heretofore *Amastris* was called *Sesame*, and that Mount *Cytore*, so famous for its Box-trees, with which all the Coasts of the *Black Sea* are cover'd, was distant from *Tios* 63 Miles. *Cytore* was a Port dependant upon *Sinope*, but *Amastris* follow'd the Fate of *Heraclea*. The Situation of *Amastris* is advantageous, for it stands upon the Isthmus of a Peninsula, whose two Bendings form so many Ports: In *Arrian's* Time there was one very convenient for Ships of War; both are now fill'd up with Sand. That Author speaks of *Amastris* as of a Greek City, because its Foundress, though a *Persian*, was Queen of *Heraclea*, and it was first begun by a Colony of *Greeks*. The Goodness of the Ports of *Amastris* gave occasion to the Senate and People of that City to strike Medals: There are some of *Nerva*, of *M. Aurelius*, of the younger *Faustina*, of *Lucius Verus*, the Reversees whereof represent a Fortune standing, holding in her right hand a Rudder, and in her left a *Cornucopia*. Neither did they fail to strike others in honour of *Neptune*, as that of *Antoninus Pius* in the King's Closet, on which that God holds with his right hand a Dolphin, and with his left a Trident. It is somewhat wonderful there should be so many Medals of a City, which never made much noise in History: They struck them in honour of almost all the Deities. The *Diana* of *Ephesus* was not forgot. The King has a Medal of *Domitia*, Wife of *Domitian*, on the Reverse whereof that *Diana* is represented. There are Medals of *Amastris* stamp'd with the Head of *Antoninus Pius*, with Reversees of *Jupiter*, of *Juno*, of the Mother of the Gods, of

Mer-

*Mercury*, of *Castor* and *Pollux*. There is particularly one with the Head of *M. Aurelius*, and a Reverse of *Homer*, as if the Town of *Amastri* expected Glory upon account of the Birth of that great Man. There is not any Medal of this Town more beautiful than that which the King has with the Head of *Julia Mæsa*: The Reverse represents *Bacchus* standing, drest like a Woman, holding a Pot in his right hand; *Jupiter* is on his left hand standing too, but with very different Attributes, for he has a Spear in his right, and a Bolt in his left hand. The Medal of *M. Aurelius* plainly shews this City must have gain'd some considerable Advantages over its Neighbours, since its Reverse is a Woman with Trophies on her left hand. That of *Faustina* the younger, and of *Gordian Pius*, are remarkable for their Reverses, whereon is a Victory which in her right hand holds a Crown, and a Palm in her left. That of *Lucius Verus* is no less valuable; it is a winged Victory with the same Attributes. The King has a fine one with the Head of the same Emperor: *Mars* quite naked is on the Reverse, his Helmet on his Head, in the posture of a Man marching along with a Spear in his right hand, and a Buckler in his left. With relation to Physick, I have a sort of kindness for the Citizens of *Amastri*, for their having struck several Medals in its Honour: We see a great many *Esculapius's* of *Amastri* with Sticks round which a Serpent is winded. The Goddess *Salus* is represented upon some others, still not forgetting the Serpents; most of the Heads are of *Adrian*, *Antoninus Pius*, *M. Aurelius*, and *Faustina* the younger.

There remains no Medal of the Foundress *Amastri*, who was stifled at Sea by order of her Brothers. After her Death *Lyfimachus* gave the Towns of *Amastri*, *Heraclea*, and *Tios* to his

Wife *Arsinoe*, who deliver'd them to *Hercules* the seventh Tyrant or King of *Heraclea*. His Reign was not long, for *Lyfimachus* dying some time afterwards, *Heraclea* and *Amastris* shook off the Yoke. *Amastris* was even dismember'd from the Kingdom of the *Heracleans*: And when *Antiochus* the Son of *Seleucus* declar'd War against *Nicomedes*, King of *Bitbunia*, this *Nicomedes*, who stood in need of the Assistance of the *Hera-leans*, was never able to put them again in Possession of *Amastris*, because it was enjoy'd by *Eumenes*; who rather chose to make a Present of it to *Ariobarzanes*, Son of *Mitbridates*, than to restore it to those of *Heraclea*.

After the taking of *Heraclea* by *Cotta*, *Triarius*, by that Generals' Order, seiz'd *Amastris*, where *Cannacorex* was retired; and from that time the City remained under the Dominion of the *Romans* and their Emperors, till the Establishment of the *Greek* Emperors. It was Part of the Empire of *Trebisond* founded by the *Comnenii*, after the *French* were settled at *Constantinople*: But *Theodore Lascaris* having defeated *Iatbin*, Sultan of *Iconium*, took *Amastris* in 1210, with *Heraclea* and some other Places. *Amastris* was in the Possession of the *Geneose*, when *Mahomet II.* took *Constantinople* and *Pera*. They thought fit to declare War against him, upon his refusing to restore them *Pera*. *Mahomet* went in Person to *Amastris*, with a numerous Artillery, which made so strong an Impression, not upon the Walls of the Town, but upon the Minds of the Inhabitants, that they open'd him the Gates. He left there only the third part of the Inhabitants, and caus'd the rest to be transported to *Constantinople*.

We will leave the City of *Amajro* in the hands of the *Turks*, and pursue our Journey. The 4th of May we left the River *Sita*, which

*Description of the S. Coasts of the Black Sea.* 37

I find neither in Maps nor Books: We went but 30 Miles further, and the North-wind obliged us to encamp on a wretched flat Shore, where we had much ado to defend ourselves from the Wind. The 5th of *May* we doubled Cape *Pisello*, which the Antients knew under the Name of *Carambis*, and which they make to be just opposite to the Ram's Head of the *Cbersonesus Taurica*, now call'd the *Little or Crim Tartary*. The Antients, as *Strabo* observes, compar'd the *Black Sea* to a Bow bent, the String being represented by the South Coast, which would be almost in a strait Line, but for Cape *Pisello*.

That Day, the 5th, we made but 50 Miles, and encamp'd on the Banks of the Sea at *Abono*, where are nothing but wretched Cazerns for a great number of Workmen that are employ'd in making Cordage for the Grand Signior's Ships and Gallies. I forgot to mention that the Coasts of the *Black Sea* furnish in abundance every thing necessary for stocking the Arsenals, Magazines, and Ports of that Emperor. As they are cover'd with Forests and Villages, the Inhabitants are oblig'd to cut and saw the Wood for the Navy. Some make the Nails, others the Sails, the Cables, and all the necessary Rigging. There are Janizaries set to oversee these Workmen, and Commissioners to press Seamen. From hence the Sultans have had their strongest Fleets in the time of their Conquests, and nothing would be easier than to restore their Navy. The Country is excellent; it abounds in Provisions, as Corn, Rice, Meat, Butter, Cheese; and the People live very soberly.

*Abono* seems to be the Remnant of the Name of an antient Town call'd *The Walls of Abonos*. If I wrote to a Man of musty Erudition, I would value myself highly upon this pretended Disco-

very ; but as as I have the honour to write to a Minister that knows the just Value of things, I hardly dare propose this Conjecture. Be it as it will, those Walls of *Abono* were never any other than a paultry Village, whose name *Strabo*, *Arrian*, *Ptolemy*, and *Stephanus Byzantinus* have preserv'd.

I am much fonder of an admirable Species of *Chamaerhododendros*, with yellow Flowers, which we discover'd : It may not only serve to explain a Passage of *Pliny*, as may also another fine Species of that Genus, with purple Flowers, which we saw beyond *Penderachi* ; but also help us to account for the sad Accident that happen'd to the ten thousand, who after the Defeat of the young *Cyrus*, retired into their own Country along the Coasts of the *Black Sea*. I shall do myself the honour, my Lord, to send you the Description of those two Plants, when the Fruits of it are grown compleat.

We left *Abono* the 16th of *May*, with design to go to *Sinope* ; but the Rain obliged us to stop half way, and to encamp along the Shore 40 Miles from that City. You see some very pretty Villages on the Coast at the Entrance of Woods of a surprizing Beauty. *Stephanio* is none of the least of them : That Name has such a resemblance with that of *Stephane*, which we find in *Pliny*, *Arrian*, *Marcian* of *Heraclea*, and *Stephanus Byzantinus*, that there's no room to doubt that it is derived from it, and that consequently the antient City was not far from this Village.

The Sea ran so high the next Day, the 17th, that we were forced to land in a Creek 8 Miles from *Sinope*, whither we went the same Day on foot, simpling all the way : We stay'd there two days.

I am, MY LORD, &c.

LET-



LETTER V.

*To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.*

MY LORD,

IT were to be wish'd that among the many Regulations that have been made in *France* for the Promotion of the Sciences and polite Arts, there had been one relating directly to the improving of Geography: For the Faults committed by the Geographers are very essential, and often occasion Travellers, Pilots, and sometimes Generals themselves, to take false Measures. I would have some Token of Capacity required of Geographers, before they were allow'd to publish Maps; and they should be obliged to travel themselves for a certain Time, since they undertake to be Guides to others in their Travels.

*Description of  
the Coasts of  
the Black Sea,  
from Sinope  
to Trebisond.*

I think nothing is so difficult as to make an exact Geographical Map. It is necessary for that purpose to have been upon the spot, of which one pretends to give a Plan, to take the Measures of it with good Instruments, and to make the necessary Observations as to the Heavens. Our most famous Geographers usually do their Work in their own Country, without knowing the Places they represent; they copy the Maps that are already extant; they rely upon imperfect Relations of Travels, and fancy themselves wondrous Artists when they have grav'd on the Margins of their Performances a few silly Ornaments, that generally have nothing in the world to do with

the Countries they describe. The Sea-Charts are more exact than the others, frequent Shipwrecks having at length made them feel the Necessity there is of knowing the Coasts, yet the Windings of these Coasts are generally ill drawn. In short, if we have any certain Informations with respect to Geography, as no doubt we have, we are oblig'd for them to the Astronomers, who by repeated Observations have determin'd the Position of an infinite number of Places. How much do we owe to the Discoveries of *Galileo*, and of those who follow his Steps? *M. Cassini* not only deserves the Name of the greatest Astronomer of this Age, but also that of the greatest Geographer that ever was. If we have excellent Maps of *Mess. de Lisle*, the reason is, because they are skilful Cosmographers, and keep a Correspondence with the most learned Astronomers and most experienced Travellers. How many Geographers in *France*, *Holland*, and *Italy*, where most new Charts are made, whether of Land or Sea; how many, I say, apply themselves to Astronomy? Most of them build Kingdoms, Provinces, nay, Maps of the whole World, by their Fire-side, Rule and Compass in hand, without having ever been beyond the Smoke of their own Chimneys, or consulting those that have.

The Position of *Sinope* is what put me out of humour with our Geographers. It is so well describ'd in *Polybius* and *Strabo*, that 'tis unpardonable not to know that this City stands upon the Isthmus of a Peninsula about 6 Miles in circuit, ending in a considerable Cape. Yet *Sinope* is set down in our Maps upon a strait open Shore, without the least appearance of any Port, though it has two very good ones, and very well describ'd by *Strabo*. This advantageous Situation was no doubt what invited the *Milesians* to build a Town on it, or at least





least to send a Colony thither; for *Autolicus*, one of the *Argonauts*, was reckon'd the Founder of it. *Plutarch* and the Scholiast of *Apollonius Rhodius* go further back to look for the Origin of this City, but no body now is affected with such Disquisitions. The Inhabitants of *Sinope* undertook to fortify all the Avenues of their Gape, that they might be able to resist the Undertakings of that *Mitridates*, who, according to *Polybius*, descended from one of the seven *Persians* that put the *Magi* to Death, and govern'd the Country which *Darius* had given as a Recompence to his Ancestors, upon the Coast of the *Pontus Euxinus*: It was perhaps the same *Mitridates* that was Founder of the Kingdom of the *Pontus*.

We are not to mistake this Founder for the Great *Mitridates Eupator*, Son of *Mitridates Evergetes*. *Eupator* was born at *Sinope*, he was bred there, he honour'd it with Benefits, fortified it, and put it in a Condition to resist *Murena*, General of the *Roman Army*, after *Sylla* was withdrawn out of *Asia*. At last *Mitridates* made *Sinope* the Capital of his Dominions, and *Pompey* would have him buried there. *Pharnaces* was the first that deprived this City of its Liberty. This *Pharnaces* was not the Son of the Great *Mitridates*, but his Grandfather; for according to the Genealogy of the Kings of the *Pontus*, drawn up by *Tollius*, there was a *Pharnaces* who was Father of *Mitridates Evergetes*. *Lucullus* added *Sinope* to the *Roman Conquests*, in delivering that Place from the Yoke of the *Cilicians*, who had got possession of it under pretence of holding it for *Mithridates*. The *Cilicians*, at the approach of the *Roman Troops*, set fire to the Town, and made their escapes in the Night; but *Lucullus*, whom the true Citizens look'd upon to be their Deliverer, enter'd *Sinope*, and put to the Sword eight thousand

thousand *Cilicians*, who were not as quick as the rest. He restored the Inhabitants to the Possession of their Effects, and did them all manner of good Offices, struck with having seen in a Dream the Founder of their City the day he made his Entry. The *Romans* sent a Colony thither, which enjoy'd part of the City and of the Country. This Country is such as *Strabo* describ'd it, that is to say, all the Ground between the Town and the Cape is wholly thrown into Fields and Gardens. *Appian* relates the taking of *Sinope* in another manner; however he agrees in the Dream and Clemency of *Lucullus*. That General, according to *Plutarch*, in his pursuit of the Fugitives, found upon the Sea-side the Statue of the aforesaid *Autolicus*, which they had not time to carry off with them, so he brought it away. 'Twas a fine piece of Workmanship; they paid it divine Honours, and fancied that it gave Oracles.

'Twas probably about this time that they struck at *Sinope* the Medal I have brought from thence, or at least it might be struck upon *Lucullus's* account. On one side 'tis a Head naked, after the *Roman* manner, which seems to me to be that General's; on the Reverse is a *Cornucopia*, which shews the Riches that the Ports of *Sinope* drew thither. It is placed between the two Caps of *Castor* and *Pollux*; and these Caps, over which are a couple of Stars, inform us that those Sons of *Jupiter* and *Leda* favour'd the Navigation of the *Sinopians*. The Colonies they settled, shew that their Naval Power was very extensive; but nothing reflects more Glory upon this City, than the Succour it gave to the Remnant of the Army of the ten thousand *Lacedemonians*, whose Retreat is one of the finest Pieces of the *Greek* History.

The *Sinopians* even affected under the *Roman* Emperors to preserve to their City the name of a *Roman* Colony. *Patinus* has given us the Type of two Medals, whose Legends make mention of it; one is of the Head of *Caracalla*, and the other of that of *Geta*: The Reverse of this latter is a Fish, which puts me in mind of the great Fish-trade that they still drive in this Town. Except the Cordage they send to *Constantinople*, they deal in nothing but Salt-fish and Train-oil. Their chief Salt-fish are Mackrels, and Pilchers or young Tunnies: The Oil is drawn from Dolphins and Sea-Calves. As to the Medal of *Caracalla*, it represents *Pluto* leaning on a Bed; his Head is laden with a Bushel, an Eagle perch'd upon his left Fist, and he holds with his right a *Hastapura*, that is to say, a Spear without an Iron Head. *Tacitus*, after speaking of the pretended Miracles of *Vespasian*, who they tell us restored a blind Man to Sight, and made a Cripple walk in the City of *Alexandria*, relates in what manner the Statue of *Pluto*, or the *Jupiter* of *Sinope*, was transported to *Alexandria*, by order of *Ptolemy* the first King of *Egypt*. That Prince sent a famous Embassy to the King of *Sinope*, call'd *Scydruthemis*, who being prevailed upon by Presents of a great Value, after having amus'd the Deputies three Years with various Put-offs, at length consented that the God should be gone, but it must not be done without a Miracle. To satisfy the People, who grudg'd *Europe* so great a Felicity, and were very apprehensive of the fatal Consequences of that Deity's Departure, they gave out that the Temple was fallen, and that the Statue went on board all alone, and of its own free Motion. *What Stuff will not People broach, when they have a mind to make a Miracle of a thing!* The Report went, that in three days it pass'd

pass'd from *Sinope* to *Alexandria*, where they rais'd it a magnificent Temple, upon the same spot where formally had been one consecrated to *Serapis* and *Isis*; and it is likely it retain'd the Name of *Serapis* for the same reason; for *Eustathius* observes, that the *Serapis* of the *Egyptians*, is the same as the *Jupiter* of *Sinope*.

*Pharnaces* having by his Revolt oblig'd the Great *Mitbridates* his Father to kill himself, pretended to be a Friend to the *Romans*, and was contented with the *Cimmerian Bosphorus*, which *Pompey* granted him: But some time afterwards flattering himself with hopes that he might be able to recover the other Kingdoms of his Father, while *Pompey* and *Julius Cæsar* kept the whole *Roman Empire* in a Combustion, he pull'd off the Mask, and took several Towns on the Coasts of the *Pontus Euxinus*; *Sinope* was not one of the last. He was afterwards beaten by *Cæsar*, and oblig'd to yield *Sinope* to *Domitius Calvinus*, who had Orders to continue the War against *Pharnaces*. It is not known what ill Treatment the City might have then; but it is certain the Walls were very fine in *Strabo's* time, who lived under *Augustus*; the present were built under the last *Greek Emperors*. The Walls have double Ramparts, defended by Towers mostly triangular and pentagonal, which present but one Angle. The Town is commanded landward, and would require two Fleets to besiege it by Sea. The Castle is very much neglected now. There are but few Janizaries in the Town, and they will admit of no *Jews*. The *Turks*, who mistrust the *Greeks*, oblige them to lodge in a great Suburb, that is without any defence. We found no Inscription either in the City or Parts adjacent; but to make us amends, besides the Fragments of Marble Pillars that are set in the Walls, we saw a prodigious quantity in the



the Burying-place of the *Turks*, amidst several Chapiters, Bases, and Pedestals of the same kind: They are the Remains of the Ruins of the magnificent *Gymnasium*, *Forum*, and Porticoes spoken of by *Strabo*, not to mention the antient Temples of the Town. The Bassa encamp'd with all his House at the Foot of the Walls between the Town and the Suburb. As for us who were look'd upon as Miscreants, though we were treated at the Bassa's with all the Complaisance in the world, we lodg'd in the Suburb, at the House of a *Greek*, who sold very good Wine of high Growth, for they have no low Vines. The Water here is excellent, and they cultivate Olive-trees of a reasonable size: But as fine as this Country is, it produces none but common Plants, except one Species of Wormwood that grows in the Sand along the Sea-shore, and which in all probability must be the *Absynthium Ponticum* of the Antients, which I believe is known to no modern Author. Perhaps it is more common towards the Mouths of the *Danube*; for *Ovid* says the Fields there produce nothing so common as Wormwood. Perhaps too he speaks poetically, and uses the Word *Absynthium* only to express in a lively manner the Bitterness of his Banishment.

The Plant we are speaking of is an Under-shrub, two foot high, hard, bushy, and branchy from the very bottom, where it is as big as a Man's little Finger, and reddish. The rest, as well as the Branches, is cottony and white. The whole Plant is garnish'd with Leaves of the same colour, pretty soft, almost round, two inches broad, but more slenderly cut than that kind which is cultivated in the Gardens by the name of the *Little Absynthium*, or the *Absynthium* of *Galen*. From the Juncures of the Leaves of our

I

*Absynthium*

*Abfynthium Ponticum*, arife Branches and Sprigs, laden with Leaves lefs round, and yet more flenderly cut; the laft that grow towards the extremity of the Branches, which are clofe enough to one another, are not above half an inch long, and half a line broad, and are ufually quite plain, or have at moft but one or two Divifions. The Flowers grow in abundance all along the Branches and Sprigs, which are more cottony and whiter than the reft of the Plant. Each Flower is a Button two lines long, confifting of very flender Leaves pofited like Scales, and cover'd with a pretty thick Down, which faid Leaves enwrap feven or eight Fleurons of a pale yellow, very flender, divided into five Points in the place where they open; they let out a little Sheath, of a deeper colour, a-crofs which juts out a greenifh Thread. Each Fleuron bears upon an Embryo of Seed, which is not ripen'd till the latter Seafon; it is very fmall and brown. This kind of Wormwood has been cultivated in the King's Garden above twenty Years, and I can't find how it came thither. Perhaps fome Miffionary might bring the Seed of it from the Coaft of the *Black Sea*. The Root of this kind of Wormwood is hard, ligneous, reddifh, divided into Fibres, wavy and hairy. The Leaves, and Flowers are extremely bitter: Their Smell is not fo ftrong as that of the common Wormwood that grows naturally in the *Alps*, and which thrives in all the Gardens of *Europe*.

*Charatice*, a *Mabometan* Captain, furpriz'd *Sinope*, and pillag'd it, with defign to carry off the Treafures which the Emperors had deposited there; but he was oblig'd to leave the Place, without meddling with the Riches by order from the Sultan his Master, who courted the Friendfhip of *Alexis Comnenes*, and had fent him an Embaffador.

bassador. The Government of the Town was given to *Constantine Dalasthenes*, a Kinsman of the Emperor's, and the greatest Captain of that Age. When the *French* and *Venetians* made themselves Masters of *Constantinople*, *Sinope* fell into the Power of the *Comnenes*, and was one of the chief Cities of the Empire of *Trebisond*. *Sinope* afterwards became a Principality independent of *Trebisond*; and it was probably some Sultan that made a Conquest of it at the Time when they spread themselves over *Asia Minor*: For *Ducas* relates, that *Mabomet* II. being at *Angora* in 1461. was saluted there, and received the Presents of *Ismael*, Prince of *Sinope*, by the hands of his Son. *Mabomet* bid him give his Father to understand that he must deliver him up his Dominions; 'twas a Compliment of no very easy digestion, but the *Turkish* Fleet appearing before the Town, made *Ismael* resolve to obey. *Cbalcondylus* says, he exchanged his Principality for the City of *Philippopolis* in *Thrace*, though there were 400 Pieces of Artillery on the Ramparts of *Sinope*. By the same Treaty *Mabomet* acquir'd *Castamene*, a very strong Town depending upon the same Principality. Those *Turks* that upbraid the Christians with carrying on bloody Wars against one another, are poorly acquainted with the History of their own Empire; for the first Sultans made no scruple to despoil the first *Mabometans*, whose Lands lay, as we call it, convenient for them. 'Tis universally known that they conquer'd *Asia Minor* only from Princes of their own Religion, who had erected themselves into petty Sovereigns at the Cost of the *Greeks*.

One cannot pass by *Sinope* without calling to mind the famous *Cynic* Philosopher *Diogenes*; that *Diogenes*, whose sharp Sayings *Alexander* so much admired, was a Native of this Place. You know,

know, my Lord, *Alexander* told his Courtiers one day, that were he not *Alexander*, he could wish to be *Diogenes*, which he said upon occasion of an Answer that Philosopher made him ; for that Prince honouring him with a Visit at *Corinth*, asked him, *If he had need of any thing ?* *Diogenes* answer'd, *He had need of nothing but the Warmth of the Sun, and that therefore he wish'd he would stand a little on one side, and not take that from him.* His Epitaph is to be seen on an antient Marble at *Venice*, in the Court of the House of *Erizzo* ; it is graved beneath the Figure of a Dog, sitting upon his Breech, and may be thus translated :

Qu. *Speak, Dog, whose Tomb do you watch so carefully ?* Ans. *The Dog's.* Qu. *Who is it you call Dog ?* Ans. *Diogenes.* Qu. *Of what Country was he ?* Ans. *Of Sinope, the same that formerly liv'd in a Tub, and that now has the Stars for his Abode.*

The *Terra Sinopiana*, which *Strabo*, *Dioscorides*, *Pliny*, and *Vitruvius* mention'd, is not green, as many believe, imagining that the green Colour which in Heraldry is call'd *Sinople*, took its Name from it. The *Terra Sinopiana* is a kind of Bolus, more or less deep, which was formerly found about this City, and which they brought to it to distribute it. What proves that 'twas really nothing but Bolus, is, that the Authors above quoted affirm, that 'twas as fine as that of *Spain* : Every body knows that there is very fine Bolus found in many Parts of that Kingdom, where they call it *Almagra* ; and this Bolus, in all likelihood, is a natural *Saffron of Mars*. Yet it is possible there may be some sort of green Earth in the Country of *Sinope*, for *Chalcondylus* says there is excellent Copper near it ; and, I believe, the green Earth, which the Antients call'd *Theodotion*, to have been, properly speaking, nothing but natural *Verdigrease*, just as it is found in the Copper Mines.

Mines. The Antients had an esteem for the green Earth of *Scio*, but the People there know nothing of it now, or at least no body could give us any Information about it.

We departed from *Sinope* the 10th of *May*, and got but eighteen Miles, because the ill Weather carried us to *Carfa*, as the Natives pronounce it. This Village is call'd *Carosa* in our Maps, and this Name has yet more similitude to that given it by the Antients; for *Arrian* calls it *Carousa*, and says, with good reason, 'tis a pitiful Port, a hundred and fifty Stadia distant from *Sinope*, which is just eighteen Miles and a half. 'Tis surprizing that the Measures of the Antients should sometimes answer so exactly to the modern Computation.

The 11th of *May* we encamp'd upon the Shore of the Island form'd by the Branches of the River *Halys*, thirty Miles from *Carfa*. Here is another Blunder in our Geographers, who make this River run from the South, whereas it comes from the East. They have no other Excuse, but that *Heroditus* committed the same Mistake; yet 'tis a long while ago since *Arrian* corrected it, who review'd the Places in Person, by order of the Emperor *Adrian*. *Strabo*, who was of that Country, perfectly well describes the Course of the *Halys*. Its Sources, says he, are in the Greater *Cappadocia*, whence it flows towards the West, and then winds towards the North through *Galilea* and *Paphlagonia*. It took its Name from the salt Grounds through which it passes. Indeed all those Parts are full of a fossil Salt; it is found even in the great Roads, and arable Lands; Its saltness approaches a little to Bitters. *Strabo*, who omitted nothing in his Descriptions, justly observes that the Coasts from *Sinope* quite to *Bithynia* are cover'd with Timber proper for building of Ships; that the Fields are

full of Olive-trees, and that the Joiners of *Sinope* made beautiful Tables of Walnut and Maple Wood. All this is still practised, except that instead of Tables, which are not used in *Turkey*, they use the Maple and Walnut-tree Wood in making of Sophas, and wainscoting Rooms: So that 'twas not this Part of the *Black Sea* that *Ovid* declaim'd so vehemently against, in his third Letter written to *Rufinus* from the *Pontus*.

The next Day we perform'd no more than twenty Miles, the North Wind forcing us in spite of our teeth to cast Anchor at the Mouth of the *Casalmac*, in the Port which the Antients named *Ancon*. The *Casalmac*, which is the biggest River upon all this Coast, was heretofore known by the Name of *Iris*. *Strabo* did not forget to tell us that it ran through *Amasia*, his own Country, and that it received the River *Themiscyra* before it falls into the *Pontus Euxinus*.

We left behind us upon the Sea-shore a Village built on the Ruins of *Amisus*, an antient Colony of the *Athenians*, according to *Arrian*. *Theopompus*, who in *Strabo* ascribes the Foundation of it to the *Milesians*, agrees with him; and thereby he informs us of the reason why the Town was call'd *Pireum*, which was the Name of one of the Ports of *Athens*. The Town of *Amisus* was a long while free, nay, and appear'd so jealous of its Liberty, that mention was almost constantly made of it in its Medals. There are Medals of that Legend, with the Heads of *Ælius*, *Antoninus Pius*, *Caracalla*, *Diadumenus*, *Maximin*, *Tranquillin*. *Alexander* the Great being in *Asia*, restored the Liberty of *Amisus*; the Siege and taking of that City by *Lucullus* are describ'd very copiously in *Plutarch*. That Roman Captain not thinking fit to press it too closely, left *Murena* before it; but return'd thither  
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after the Defeat of *Mithridates*, and had easily carried it, but for the Engineer *Callimachus*, who after having heartily fatigued the *Roman* Troops, and finding he could no longer defend the Town, set it on fire. *Lucullus*, with all his Authority, could not extinguish the Flame; and he began to be very uneasy that he should be less happy upon such Occasion than *Sylla*, who had saved the City of *Athens* from being consumed. But Heaven back'd his Wishes, and the Rain fell time enough to save part of *Amisus*: *Lucullus* caused the rest to be rebuilt, and affected to shew the Citizens as much Clemency as *Alexander* had shewn the *Athenians*: In short, *Amisus* was restored to its former Liberty. As to the Town of *Eupatoria*, which *Mithridates* had built, and called by his Name, near to *Amisus*, it was taken by Storm, and levell'd with the Ground, during the Siege of *Amisus*. It was afterwards rebuilt, and but one Town made of these two, which was call'd *Pompeiopolis*, or the Town of *Pompey*; but it did not long enjoy its Liberty, *Pharnaces*, the Son of *Mithridates*, besieged it during the Wars of *Cæsar* and *Pompey*, and won it with such mighty Difficulties, that to be reveng'd upon the Inhabitants, he cut all their Throats with the utmost Cruelty. *Cæsar*, now Master of the World, beat *Pharnaces*, and oblig'd him to submit. He thought, says *Dion Cassius*, he made the Citizens of *Amisus* sufficient Amends for all the Misfortunes they had undergone, by granting them that Liberty which was so dear to them. *Marc Anthony*, according to *Strabo*, put the Town again into the Hands of its Kings; and which was whimsical enough, the Tyrant *Strato* having given it very ill Usage, *Augustus*, after the Battel of *Actium*, allow'd it its antient Liberty.

It was perhaps upon this Occasion that the beautiful Medal which is in the King's Closet, might be struck with the Head of *Ælius Cæsar*. The Reverse is Justice standing, holding a Pair of Scales in her Hand; for the Epoch  $P \Xi \odot$  agrees with that of *Augustus*. The Peasants that work'd at making Cordage, brought us some Medals which are pretty common, among which was one of the Town of *Amisus*, which was not so common: On one side is the Head of *Minerva*, on the other *Perseus*, having just cut off the Head of *Medusa*. We observ'd above, that *Amisus* was a Colony of *Athens*: No doubt they still adored that *Minerva*; and as she had a great Share in *Perseus's* Expedition, they represented upon the Reverse one of that Hero's greatest Actions.

One cannot pass by these Coasts without calling to mind that the *Casalmac* water'd Part of the beautiful Plain of *Themiscyra*, where the famous *Amazons* had their little Empire, if we may venture to say thus much of Women, who are usually counted imaginary: Yet *Strabo*, who places them in these Parts, informs us, that the *Thermodon* water'd the rest of their Country. This River agreeably recals the Idea of the Heroines, of whom it is certain many Fables have been invented. But be that as it will, the Sight of this Coast gave us a great deal of Delight. 'Tis a flat Country, divided into Woods and Lawns, which begin from *Sinope*; whereas from *Sinope* to *Constantinople* the Country rises in little Hills of admirable Verdure.

The 13th of May we again encamp'd upon the Coasts of the *Amazons*, very ill satisfied with our Searches, for we could not find any rare Plants, and those ran more in our Heads than any thing we are told of those illustrious Women. Our  
Journey



Journey was no more successful the next Day, for the Rain made us lose all our Time. They would persuade us on the 15th, that we had travelled fifty Miles, but we thought them very short ones, and we entered very early the River of *Tetradi*, which the *Turks* call *Cbersanbaderesi*. The next Day we drew up into that of *Argyropotami*, in *Turkish* *Cbairguelu*, which is but forty Miles from *Tetradi*.

We received a vast deal of Pleasure this Day, even much more than if we had met with the *Amazons*; and yet 'twas nothing but a kind of Elephant-plant, of a Foot and half high, which all the Hedges were full of. We must range this Plant under the Genus of Elephants with *Fabius Columna*, the most exact of all the Botanists of the last Age. The Flower of this kind of Plant is so like the Head of an Elephant by its Proboscis, that every body must agree in the Thought of that learned Man. Give me leave, my Lord, to send you the Description of it; for the Species of Elephant that grows on the Coast of the *Black Sea* is not exactly the same as *Columna* found in the Kingdom of *Naples*.

From a hairy, reddish Root, rise several Stalks a foot and a half or two foot high, about a line and a half thick, square, pale green, thick-set with little Hairs, hollow from joint to joint, towards the bottom rising into some Tubercula, whitish, pretty flat, wrinkled, fleshy, two or three lines long, and placed almost like Scales. The Leaves grow two by two opposite, cross-wise, to those below and those above, from one to two inches long, and nine or ten lines broad, traversed by a Rib, accompanied with pretty big Nerves almost parallel to each other, and which grow crooked and subdivided as they come towards the Rims. Otherwise these Leaves are

of the same texture with those of the *Yellow-flower'd Pediculary*, brown-green, rough beneath, strew'd with little Hairs on each side, moderately indented, and supported by a slender Pedicle two lines long. From the junctures of these Leaves, which grow smaller and smaller to the top, rise Branches opposite cross-wise like the Leaves; and along these Branches grow Flowers, sometimes alone, sometimes opposite two and two, yellow, and six or seven lines long. Each Flower begins by a Pipe of about two lines long, which opening divides into two lips, the undermost whereof is an inch long, and sometimes more broad, slash'd in three pieces, pretty well rounded, falling down like a Ruff, and mark'd at the beginning of its division with the spot of a deep Fillemot colour. The upper Lip is a little longer than the lower, and begins with a kind of Head-piece, flat at top like the Head of a Dog, about three lines broad, and four long to the Orbits, which are mark'd by two great Points of a deep red, a third part of a line diameter. From these Orbits the Head-piece turns up a little, and lengthens out like the Trunk of an Elephant. It is hollow, four or five lines long, obtuse or blunt at the end, and lets out the Thread of the Pistile. At the Birth of this Trunk, before it folds itself gutterwise, you see two little Hooks half a line long, crooked in-ways; the Stamina are hidden in the Head-piece, and garnish'd with yellowish Summits: The Pistile is an oval Button, a line long terminated by a Thread: The Cup is four or five lines long, pale green, slash'd deep into three parts, hairy, ray'd, the middlemost whereof, which is the biggest, is hollow like a Gutter. The Pistile comes to be a Fruit, flat, membranous, blackish, almost square, but rounded at  
the

the Corners, divided into two Apartments lengthways, and full of Seeds, a little crooked, a line and a half long, blackish, channell'd lengthways. The whole Plant has a grassy taste, and no flavour; its Flowers smell like those of the Lillies of the Vallies; a fat Soil and shady Place.

The 14th of *May*, after going twenty-eight Miles, we anchor'd in the Mouth of the little River *Vatiza*, close to a Village of the same name, whither we went to get Refreshments: The Wind was North, and the Sea a little high, so a Council was summon'd; and as Opinions were divided, the Bassa was in suspense whether he should go forward or no. I had the honour to induce him to stay not only that Day, but the next too, assuring him upon the Word of a Physician, that the sick Folks of his Family had need of Rest, and especially his Preacher, whom he honour'd with his Esteem. And indeed, this Intermission did the Patients both good and Pleasure: The Sailors were the only People that grumbled; for being paid for the Voyage in the whole, they were for making the best of their way. For my part, I was overjoy'd at having it in my power to search so fine a Country, so that I gave very little heed to any thing they said. The Hills of *Vatiza* are cover'd with a *Laurel Cherry-tree*, and a *Guaiacum* of *Padua*, higher than our Oaks; we were never weary of admiring them. There is also a Species of *Miscoulier*, with large Leaves, the Fruit of which is half an inch diameter. We observ'd an infinite number of other fine Plants; but we were forced to decamp the next Day. The Sea still seem'd turbulent to the Bassa's Attendants; and though the Sailors assured us it was as smooth as Oil, which is a Comparison they make every where at Sea, we got but twenty Miles before Dinner. We moor'd at the Foot of an old demolish'd

lish'd Castle, whose Name we could not learn ; but we were not very uneasy about it, for the Ruins had no appearances of any great Antiquity. You must not, my Lord, form a disadvantageous Idea of the *Black Sea* upon this Relation : We never stirr'd but in perfect Calms ; the North Winds, which they were in such dread of, and the Sea which always seem'd rough to these good Mussulmans, gave our Boats but very moderate Shakes, and did not hinder the Saïques from going to and fro. Our March put me in mind of those luxurious Times so well describ'd by *Boileau* in his *Lutrin* :

*All Night they rested, and all Day they snor'd.*

This was exactly the Life of our Court. They waked only to smoke, drink Coffee, eat Rice, and drink Water ; not a word either of Hunting or Fishing. We travell'd but twelve Miles this Day, and those by rowing, and landed on a flat Shore, in a delicious Place abounding with fine Plants.

The 26th of *May* somebody took it in his Head to report (one would think he did it only to make the Sailors give themselves to the Devil) that 'twas an unlucky Day : This one word hinder'd us from setting out till after Dinner ; so that the Hour of Prayer being come, we anchor'd two Miles from *Cerasonte*, which the *Greeks* call *Kirisontbo*. The desire we had to see that Town, made me pretend that we wanted Honey for our sick Folks, and that we must go thither to buy some. They answer'd, 'twas an unlucky Day, and God would take care of the sick People. We were comforted for this Disappointment by the Discovery of an admirable Species of *St. John's-wort* ; and indeed nothing less than so fine a Plant





*Hypericum Orientale, Ptarmicae folijs Corollae herbar.*

could have softned our Discontents; for whom had we to tell them to, in a Country where we saw neither Man nor Beast? When we found no beautiful Plants, Reading supply'd the place of all other Diversions.

The old Stocks of this kind of *St. John's-wort* have a Root two or three lines thick, hard, ligneous, lying sloping, and above half a foot long. That of the young ones is a Tuft of yellowish curl'd Fibres, three or four inches long. The Stalks are from half a foot to a foot high, some strait, others horizontal, and then standing up again, pale-green, a line thick, garnish'd with a little Thread, which descends from one Leaf to another. These Leaves, which grow two by two, are an inch or fifteen lines long, and two lines broad, pale-green also, of the same Contexture as those of our *St. John's-wort*, close, without any appearance of transparent Points, indented about the Rims almost like those of the *Sneezewort* that grows in our Meadows, fastned to the Stalk without any Pedicule, and terminated at the Bottom by two very pointed Ears two lines long, but slash'd deeper than the rest of the Leaf. From their junctures rise Branches garnish'd with the like Leaves, though shorter and broader. Those Branches form a Cluster like that of the common *St. John's-wort*. The Flowers of the Species I am describing, consist of five yellow Leaves, eight or nine lines long, three lines broad, rounded at the Point, but narrower at the Basis. From the midst of these Leaves arises a Tuft of yellow Stamina, shorter than the Leaves, garnish'd with little Summits. They surround a Pistile two lines and a half long, greenish, terminating in two Horns. The Cup is three lines long, slash'd in five indented parts as neatly as the Leaves. The Pistile comes to be a Fruit of a deep red, three lines high, divided into five Apartments,

ments, full of very small brown Seeds, which fall out of the Point of the Fruit when thoroughly ripe. The whole Plant has a resinous Smell. It varies considerably as to bigness; you may find some with very short Stalks, and whose Leaves are extremely slender. The Flower varies also, for there are some whose Leaves are even ten lines long. The Leaves are bitter, a little gluy, and smell resinous.

The 21<sup>st</sup> of *May* we pass'd by *Cerasonte*, a pretty large Town built at the foot of a little Hill upon the Sea-shore, between two very steep Rocks. The ruined Castle, which was the Work of the Emperors of *Trebisond*, is upon the Summit of a Rock to the right as you enter the Port; and this Port is proper enough for Saiques. There were several then there, that only staid for a fair Wind to proceed to *Constantinople*. The Country of *Cerasonte* seem'd to us to be very good for Simpling. It consists of little Hills covered with Woods, wherein Cherry-trees grow naturally. St. *Jerom* believ'd these Trees took their Name from this Town; and *Amianus Mercellinus* tells us, that *Lucullus* was the first that from hence carried Cherry-trees to *Rome*. Cherry-trees, says *Pliny*, were not known before the Battel which *Lucullus* fought with *Mitbridates*, and 'twas a hundred Years longer before they pass'd into *England*. *Cerasonte*, according to *Arrian*, was afterwards named *Pbarnacia*; 'twas a Colony of *Sinope*, to which it paid Tribute, as *Xenophon* observes; yet *Strabo* and *Ptolemy* distinguish *Pbarnacea* from *Cerasonte*. 'Twas at *Cerasonte* that the Ten thousand *Greeks* who had been at the Battel of *Babylon*, in the Army of the young *Cyrus*, pass'd in Review before their Generals. They continued there ten Days, and after all their Fatigues, their Army was diminish'd only

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fourteen







22



fourteen hundred Men. In those Times a Distinction was made between the *Greek Cities*, that is to say, Colonies of the *Greeks*, upon the Coasts of the *Pontus Euxinus*, and the other Towns, built by the Natives, whom the *Greeks* look'd upon as *Barbarians* and declared Enemies. The Remains of the Ten thousand carefully avoided such Towns, and fought the *Greek Colonies*; but they were generally forced to cut through with Sword in Hand. Though *Cerasonte* was never any very considerable Place, we nevertheless have Medals left of it. There are some with the Head of *Marcus Aurelius*, on the Reverse whereof is a Satyr standing upright, in his right Hand holding a Flambeau, and a Crook in his left. By this it appears that it was not a Town of Naval Commerce; it rather valued itself upon its Woods and Flocks.

We put in that Day thirty-six Miles from *Cerasonte*, to fetch some Provisions from *Tripoli*, a Village mention'd by *Arrian* and *Pliny*, and which you will here find a Draught of. Afterwards our little Fleet came to Anchor three Miles below it, at the Entrance of a River that probably bore the same Name as the Town in *Pliny's* Time. Some Mines of Copper were formerly wrought along this River; for you still find there Recrements of that Metal, cover'd with Vitrifications enamell'd white and green. All these Coasts are agreeable, and Nature has here preserv'd it self in its Beauty, because there have not been this long while Inhabitants enough to exhaust it. We observ'd a Shrub, which in all appearance must be the *Uva Ursina*, or Bearsberry of *Galen*.

This Shrub grows up to the height of a Man. The Stalk is as thick as one's Arm, the Wood whitish, the Bark slender mix'd with brown, chapt,

chapt, and the first Rind easily comes off. This Stalk puts forth several Branches from the very bottom, as thick as a Man's Thumb, sometimes more, subdivided into Boughs clothed in a Bark pale-green. All these Boughs are laden with new Shoots, cover'd with a clean shining Bark, garnish'd with Leaves like those of the Cherry-tree, two inches and a half long, and one and a half broad, moderately indented about the Edges, pointed at each End, bright-green, sometimes reddish, sleek, rising into a Rib beneath, and strew'd with very short Hairs. The Flowers grow amidst these Leaves upon Stalks an inch and a half long, inclining downwards, rang'd upon a line in the junctures of the Leaves, which as yet are but half an inch long, and their Pedicle is but three or four lines long. Each Flower is like a Bell, about four lines diameter, and five lines high, of a dirty white, beautified with large purple Streaks on that side which is expos'd to the Sun, slash'd into five Points, sometimes more, and those Points are a little bending outwards. This Flower varies: Upon some Stocks it is quite white, and upon others it has a little of the purple, without being striped. Of whatever Colour it be, it has always a Hole in the Bottom, and is articulated with the Cup. Round the Hole of the Flower rise ten Stamina a line and a half long, whitish, a little crooked, each laden with a Summit of the same length, deep, yellow, approaching to Fillemot. The Cup is a greenish Button, flat before, and as it were pyramidal behind, a line and a half long, slash'd in five parts, which form a little Bason, heightned with a kind of Wod hollow in the middle, as in the other sorts of this kind. From the Center of this Bason runs a slender Thread four or five lines long. The Leaves of this Plant have







have a tartish, grassy Taste: The Flowers have no Smell. I only saw the Fruit of it when it was green, and about three lines long, acrid, and hollow before like a Navel. This is the biggest known Species of the *Vitis Idæa*. 'Tis probably the same that *Galen* call'd *Ἀρκιόσφιλον*, or *Bear-berry*: That Author says it grows in the Kingdom of *Pontus*, and that its Leaves are like those of the *Arbute-tree*; which is true, if you compare these Leaves with those of the *Adrachne Arbute-tree*, which is as common in *Greece*, and more common in *Asia*, which was the Country of *Galen*, than our common *Arbute*.

We got but thirty-five Miles the 22d of *May*, and our Tents were pitch'd near a Water-mill, within sight of *Trebisond*, which the *Turks* call *Tarabosan*, where we arriv'd the next Day in four Hours by sailing and rowing. This Town is famous in History for nothing but the Retreat of the *Comnenes*, who, after the taking of *Constantinople* by the *French*, and the *Venetians*, made it the Seat of their Empire. Antiently *Trebisond* was look'd upon to be a Colony of *Sinope*, to which it even paid Tribute, as we are inform'd by *Xenophon*, who pass'd by *Trebisond* when he led back the Remains of the Ten thousand. *Xenophon* relates the melancholy Accident that happen'd unto them upon eating too much Honey. Here, my Lord, is a Description of the Plants from which the Bees suck it.

*Chamærbododendros Pontica maxima, Mespili folio, flore luteo.* Coroll. Inst. Rei. Herb. 42.

This Shrub grows to seven or eight Feet in height, and produces a Trunk almost as big as a Man's Leg, accompanied with several smaller Stems divided into unequal Branches, weak, brittle, white, but cover'd with a sleek greenish Bark, except

except at the Extremities, where they are hairy, and garnish'd with Clusters of Leaves pretty like those of the wild *Medlar-tree*, four inches long, and a foot and a half broad, pointed at each End, bright green, hair'd slightly, except at the Edges, where the Hairs form a kind of Eyebrow. The Rib of these Leaves is pretty strong, and distributes itself into Nerves all over the Surface. This Rib is only a continuation of the Tail of the Leaves, which commonly is three or four lines long, and one thick. The Flowers grow in clusters, eighteen or twenty together, at the extremity of the Branches, sustained by Pedicules an inch long, hairy, and which rise from the bosoms of little Leaves, membranous, whitish, seven or eight lines long, and three broad. Each Flower is a Pipe two lines and a half diameter, superficially gutter'd, hairy, of a greenish yellow. It opens above an inch wide, and divides into five parts, the middlemost whereof is above an inch long, almost as broad, turning backwards as well as the rest, and terminated like a *Gotbick Arch*, pale yellow, though of a gold colour towards the middle. The other parts are a little narrower and shorter, pale yellow also. This Flower, which is pierced behind, articulates with the Pistile, which is pyramidical, channell'd, two lines long, whitish green, thinly hairy, terminating in a crooked Thread two inches long, rounded at the end like a Button, pale green. Round the Hole of the Flower grow five Stamina shorter than the Pistile, unequal, crooked, laden with Summits, a line and a half long, full of yellowish Dust. The Stamina are of the same colour, hairy, from the beginning almost to the middle, and all the Flowers lean on their sides like those of the *Bastard Dittany*. The

Pestile

Pestile in time comes to be a Fruit of about fifteen lines long, and six or seven diameter, hard, brown, pointed, rising into five Ribs. It opens from the point to the basis into seven or eight parts, hollow'd gutterwise, which joining with the Axis that runs through the middle of it, form so many Apartments full of Seeds. The Leaves of this Plant are stiptick. The Smell of the Flower is something like that of the *Honey-Suckle*, but stronger, and hurtful to the Brain.

*Chamæbododendros Pontica maxima, folio Laurocerasi, flore cæruleo purpurascente.* Coroll. Instit. Rei Herb. 42.

This Species generally grows the height of a Man. Its chief Stock is almost as big as a Man's Leg. Its Root runs to five or six foot long, at first divided into some other Roots as big as a Man's Arm, distributed into Subdivisions one inch thick. These last diminish insensibly, accompany'd with abundance of Hairs. They are hard, ligneous, covered with a brown Bark, and produce several Stalks of different sizes, which surround the Trunk. The Wood of it is white, brittle, clothed with a greyish Bark, deeper in some parts than in others. The Branches are pretty bushy, and grow from the very bottom, ill form'd, unequal, garnish'd with Leaves only towards the extremities. These Leaves, though ranged without order, are exceeding beautiful, and are exactly like those of the *Laurel Cherry-tree*. The biggest are seven or eight inches long, and about two or three broad, and terminate in a point at each end, bright green, sleek, almost shining, firm and solid. The Bark, which is only a continuation of the Tail, which is almost two inches long, rises out into a great Rib ridg'd before, the chief Subdivisions whereof are as it were alternate. The Leaves diminish in proportion

portion as they approach the Summits, though often even there you shall see some that are larger than the under ones. From the end of *April* to the end of *June*, these Summits are laden with Clusters four or five inches diameter, consisting each of twenty or thirty Flowers, at the bottom of which is a Leaf but an inch and a half long, membranous, whitish, four or five lines broad, hollow and pointed: The Pedicule of the Flowers is from an inch to fifteen lines long, but it is only about half a line thick. Each Flower is of one single piece, an inch and a half or two inches long, straitned at bottom, opened and slash'd into five or six parts. The uppermost, which is sometimes the biggest, is about seven or eight lines broad, rounded at the end, as are also the rest, a little curl'd, adorned towards the middle with some yellow points standing close together like a great Spot. The under parts are a little smaller, and slash'd deeper than the others. As to the Colour of this Flower, it is usually of a violet-colour, approaching a little to gridelin. Some of these Stocks have white Flowers, and others purple more or less deep, but all these Flowers are mark'd with the same yellow Points, which I just now mention'd; and their Stamina, which grow in a tuft, are more or less tinged with Purple, though white and cottony at their first Birth. These Stamina are unequal, crooked, and surround the Pistile. Their Summits lie sideways, and are two Lines long, and one broad, divided into two Purses full of a yellowish Dust. The Cup is but about a line and a half long, slightly channell'd into five, six, or seven purple Ribs. The Pistile is a kind of Cone two lines high, heighten'd at its Basis with a Hem greenish, and as it were curl'd. A purple Thread crooked, and fifteen or eighteen lines

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lines long; terminates this young Fruit, and ends in a Button pale green. The Clusters of Flowers are very clammy before they blow. When they are gone, the Pistile becomes a cylindrical Fruit, from an inch to fifteen lines long, about four lines thick, gutter'd, rounded at each end. It opens at top into five or six parts, and shews as many Apartments which divide it lengthways, separated from each other by the Wings of an Axis that runs through the middle. It is this Axis that is terminated by the Thread of the Pistile; and far from drying, it becomes longer while the Fruit is green, and does not fall when it is ripe. The Seeds are extremely small, bright brown, almost a line long. The Leaves of this Plant are fliptick: The Flowers have an agreeable Smell, but it is soon gone.

This Plant loves a fat moist Soil, and grows on the Coasts of the *Black Sea*, by the side of Streams from the River \* *Ava* to \* *Sangaris*. *Trebisond*. This Species is reckon'd unwholesome. The Cattle never eat it but when they can find no better Nourishment. As beautiful as the Flower is, I did not judge it convenient to present it to the Bassa *Numan Cuperli*, *Beglerbey* of *Erzeron*, when I had the Honour to accompany him upon the *Black Sea*; but as to the Flower of the preceding Species, I thought it so very fine, that I made up great Nofegays of it to put in his Tent: But I was told by his Chiaia, that this Flower caused Vapours and Dizziness. I thought he rally'd very pleasantly, for the Bassa complain'd of those Distempers. The Chiaia gave me to understand that he was in earnest, and assured me he had lately been inform'd by the Natives, that this Flower was prejudicial to the Brain. Those good People, from a very antient Tradition

tion, grounded perhaps upon several Observations, maintain also that the Honey which the Bees make after sucking that Flower, stupifies those who eat of it, and causes Lethargies.

*Dioscorides* mentions this Honey almost in the same Terms. *About Heraclea Pontica, says he, in certain Seasons of the Year the Honey makes those mad who eat of it; and this certainly proceeds from the quality of the Flowers from which it is distill'd. They sweat abundantly, but they are eased by giving them Rue, Salt-meats, and Metheglin, in proportion as they vomit. This Honey, adds the same Author, is very acid, and causes Sneezing. It takes away Redness from the Face, if pounded with Costus. Mixed with Salt or Aloes, it disperses the black Spots that remain after Bruises: If Dogs or Swine swallow the Excrement of Persons who have eaten of that Honey, they fall into the same Accidents.*

*Pliny* has distinguish'd the History of the two Shrubs before-mention'd better than either *Dioscorides* or *Aristotle*: This latter imagined, that the Bees gather'd this Honey from the Box-trees; that it deprived those of their Senses who eat of it, and were in health before; and that on the contrary, it cured those who were already mad. *Pliny* speaks of it thus: *In some Years, says he, the Honey is very dangerous about Heraclea Pontica; Authors know not what Flowers the Bees extract it from. Here is what we have learnt of the Matter: There is a Plant in those Parts call'd Ægolethron, whose Flowers in a wet Spring acquire a very dangerous Quality when they fade. The Honey which the Bees make of them is more liquid than usual, more heavy and redder; its Smell causes Sneezing: Those who have eaten of it, sweat horribly, lie upon the Ground, and call for nothing but Coolers. He then adds the same things that*  
are

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are spoken of by *Dioscorides*, whose Words he seems to have only translated: But besides the Name of *Ægolethron*, which is not in that Author, here follows an excellent Remark that we owe entirely to *Pliny*.

*There is found*, continued he, *upon the same Coast of the Pontus another sort of Honey, which is call'd Moenomenon, because it makes those mad that eat of it. 'Tis thought the Bees collect it from the Flower of the Rhododendros, which is frequent among the Forests. The People of those Parts, though they pay the Romans a part of their Tribute in Wax, are very cautious how they offer them their Honey.*

I think one may from these Words of *Pliny* determine the Names of our two Species of *Chamærbododendros*. The first in all probability is the *Ægolethron* of that Author; for the second, which produces the purple Flowers, comes much nearer to the *Rhododendros*, and may be call'd *Rhododendros Pontica Plinii*, to distinguish it from the common *Rhododendros*, which is our *Rose-Laurel*, known to *Pliny* by the Name of *Rhododaphne* and *Nerium*. It is certain the *Rose-Laurel* grows not upon the Coasts of the *Pontus Euxinus*: That Plant loves warm Climates. You find few or none of them after passing the *Dardanelles*, but it is very common by the side of Streams in the Islands of the *Archipelago*; so that the *Rhododendros* of the *Pontus* cannot be our *Rose-Laurel*. It is therefore very probable that the *Chamærbododendros* with purple Flowers is the *Rhododendros* of *Pliny*.

When the Army of the ten Thousand came near to *Trebisond*, a very strange Accident befel it, which caused a great Consternation among the Troops, according to *Xenophon*, who was one of the principal Leaders of it. *As there were a*

great many Bee-hives, says that Author, the Soldiers did not spare the Honey: They were taken with a voiding upwards and downwards, attended with Diliriums; so that the least affected seem'd like Men drunk, and the others like mad Men, or People on the point of Death. The Earth was strew'd with Bodies as after a Battel; no body however died of it, and the Distemper ceas'd the next day about the same hour that it began; so that the Soldiers rose the third and fourth days, but in the condition People are in after taking a strong Potion.

Diodorus Siculus relates the same Fact in the same Circumstances. There is all the likelihood in the world that this Honey was suck'd from the Flowers of some of our Species of *Chamæbodendros*. All the Country about *Trebisond* is full of them; and Father Lambert, a Theatin Missionary, agrees that the Honey which the Bees extract from a certain Shrub in *Colchis* or *Mengrelia*, is dangerous, and causes Vomitings. He calls this Shrub *Oleandro Giallo*, that is to say, yellow Rose-Laurel, which without dispute is our *Chamæbodendros Pontica maxima*, *Mespili folio, flore luteo*. The Flower, says that Father, is in a medium between the Smell of Musk and that of yellow Wax. To us the Smell seem'd to be like that of the Honey-Suckle, but incomparably stronger.

The ten Thousand were receiv'd at *Trebisond* with all the tokens of Kindness that Men usually shew to their Countrymen when they return from a far Country; for *Diodorus Siculus* observes, that *Trebisond* was a Greek City founded by those of *Sinope*, who descended from the *Milesians*. The same Author tells us that the ten Thousand sojourn'd a Month in *Trebisond*, sacrificed there to *Jupiter* and *Hercules*, and celebrated Games.



*Trebisond* in all probability fell into the hands of the *Romans*, when *Mitbridates* found himself incapable of resisting them. It would be impertinent to relate in what manner it was taken under *Valerian* by the *Scythians*, known to us by the Name of *Tartars*, were it not that the Historian who speaks of it, describes also the State of the Place. *Zozimus* observes then, that 'twas a great City, well peopled, fortify'd with a double Wall. The neighbouring Inhabitants were fled thither with their Wealth, as to a Place where they should be safe from all Dangers. Besides the common Garrison, ten thousand additional Men were thrown into the Town; but these Soldiers sleeping upon trust, and fancying themselves entirely secure, were surpriz'd in the Night by the *Barbarians*, who having heap'd up Fascines against the Walls, got into the Place by that means, slew a Part of the Troops, demolish'd the Temple and all the finest Edifices; after which, laden with immense Riches, they carried away a great number of Captives.

The *Greek* Emperors were Masters of *Trebisond* in their turn. In the time of *John Comnenes*, Emperor of *Constantinople*, *Constantine Gabras* had set himself up there for a petty Tyrant. The Emperor would willingly have driven him from it, but the desire he had to take *Antioch* from the Christians, diverted him. Lastly, *Trebisond* was the Capital of a Dutchy or Principality in the Disposal of the Emperors of *Constantinople*; for *Alexis Comnenes*, surnam'd the Great, took possession of it in 1204, with the Title of Duke, when the *French* and *Venetians* made themselves Masters of *Constantinople*, under *Baldwin*, Earl of *Flanders*.

The Distance of *Constantinople* from *Trebisond*, and the new Troubles that arose to disturb the *Latins*, favour'd the Establishment of *Comnenes*;

but *Nicetas* observes, that he was only allow'd the Title of Duke, and that *John Comnenes* was the Man that permitted the *Greeks* to call him *Emperor of Trebifond*, as if they meant thereby that 'twas *Comnenes* who was their true Emperor, since *Michael Paleologus*, who made his Residence at *Constantinople*, had quitted the *Greek Rite*, to embrace that of *Rome*. It is very certain that *Vincent de Beauvais* calls *Alexis Comnenes* barely *Lord of Trebifond*. Be this as it will, the *Sovereignty* of this Town, not to use the word *Empire*, began in the Year 1204, under *Alexis Comnenes*, and ended in 1461, when *Mahomet II.* stript *David Comnenes*. That unfortunate Prince had married *Irene*, Daughter of the Emperor *John Cantacuzene*; but he in vain implored the Assistance of the Christians, to save the Wrecks of his Empire. He was forced to yield to the Conqueror, who carried him to *Constantinople*, with all his Family, which was massacred sometime afterwards. *Pbranzes* even says, that *Comnenes* dy'd of a Blow with the Fist which he receiv'd of the Sultan. Thus ended the Empire of *Trebifond*, after having lasted above two Centuries and a half.

The Town of *Trebifond* is built on the Seaside, at the foot of a little Hill pretty steep; its Walls are almost square, high, embattel'd, and though they are not of the first Ages, yet it is very probable they stand upon the Foundations of the antient Inclosure, which got this Town the Name of *Trapezium*. Every one knows *Trapezion* in *Greek* signifies a *Table*; and the Plan of this Town is a long Square, very much resembling a Table. The Walls are not the same as those describ'd by *Zozimus*; the present are built of the Ruins of antient Edifices, as appears by old pieces of Marble set in several parts, and whose Inscriptions are not legible, because they are too high





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 high. The Town is big, and not well peopled: There are more Woods and Gardens in it than Houses; and those Houses that are there, though well built, are but one Story high. The Castle, which is pretty large, but very much neglected, is situated upon a flat Rock that is commandable; but its Ditches are very fine, being generally cut in the Rock. The Inscription that is on the Gate of this Castle, the Arch whereof is a Semi-circle, shews that *the Emperor Justinian repair'd the Edifices of the Town.* It is a wonder *Procopius* should not mention this, when he spends three whole Books in describing even the most inconsiderable Buildings erected by that Prince in every Corner of his Empire. That Historian barely tells us, that *Justinian* built an Aqueduct at *Trebisond*, and call'd it *the Aqueduct of St. Eugenius the Martyr.* To return to our Inscription, the Characters of it are good and fresh; but the Stone being fix'd in the Wall, and almost a foot and a half deep beyond the rest, there is no reading the last line because of the Shade. Here is what we could read of it, after having to the best of our Power cleared away the Cobwebs with a Pole, round which we had wrapt a Handkerchief.

ΕΝ ΟΝΟΜΑΤΙ ΤΟΥ ΔΕΣΠΟΤΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣ-  
 ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΑΥΤΩΚΡΑΤΟΡ ΚΑΙΣΑΡΦΑ  
 ΙΟΥΣΤΙΝΙΑΝΟΣ ΑΛΑΜΑΝΙΚΟΣ ΓΟΘΙΚΟΣ ΦΡΑΓΓΙΚΟΣ  
 ΓΕΡΜΑΝΙΚΟΣ ΠΑΡΤΙΚΟΣ ΑΛΑΝΙΚΟΣ ΟΥΑΝΔΑΛΙΚΟΣ.  
 ΑΦΡΙΚΟΣ ΕΥΣΕΒΗΣ ΕΥΤΙΧΗΣ ΕΝΔΟΞΟΣ ΝΙΚΗΤΗΣ  
 ΠΡΟΠΕΟΥΧΟΣ ΑΕΙ ΣΕΒΑΣΤΟΣ ΑΥΤΟΥΣ ΑΝΕΝΕΩΣΕΝ  
 ΦΙΛΟΤΙΜΙΑ ΤΑΔΗΜΟΣ ΚΤΙΣΜΑΤΑ ΤΗΣ ΠΟΛΕΟΣ  
 ΕΠΟΥΔΗΚΑ ΕΠΙΜΕΛΙΑ ΟΥΡΑΝΙΟΥ ΤΟΝ ΘΕΟΦΙΛΕΟ...

Χ Ϟ Υ Π Γ

In the Vestibulum of a Convent of *Greek* Nuns, there is a Christ very ill painted, with two Figures beside him: We there read the following

Words, painted in wretched Characters and corrupted *Greek*.

ΑΛΕΞΙΟΣ ΕΝ ΧΩ ΤΟ ΘΟΠΙΟΣ ΒΑΣΙΛΕΥ ΚΕ ΑΥΤΟ-  
 ΚΡΑΤΟΡΩΚ ΠΑΣΙΣ ΑΝΑΤΟΛΗΣ Ο ΜΕΓΑΣ ΚΟΝΜΗΝΟΣ  
 ΘΕΟΔΩΡΑ ΧΥ ΧΑΡΗΤΙ ΕΥΣΕΒΕ, ΑΤΗ ΔΕΣΠΗΤΑ  
 ΚΕ ΑΥΤΟΚΡΑΤΟΡΗΚΑ ΠΑΣΙΣ ΑΝΑΤΟΛΗΣ  
 ΗΡΙΝΗ ΧΥ ΜΗΤΗΡ ΑΕΤΟΥ ΕΝΣΕΒΕ, ΑΤΟΥ ΒΑΣΙ-  
 ΛΕΟΣ ΚΥΡΙΟΥ ΑΛΕΞΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ ΚΟΜΝΗΝΟΥ.

According to the Observations of the Gentlemen of the Academy Royal of Sciences, the Height of the Pole at *Trebisond* is 40 *degr.* 45 *m.* and the Longitude 63.

The Port of *Trebisond*, call'd *Platana*, is to the East of the Town. The Emperor *Adrian* caused it to be repair'd, as we are inform'd by *Arrian*. It appears by the Medals of this Town, that the Port got it a very great Trade; *Goltzius* gives us two with the Head of *Apollo*. We know that God was adored in *Cappadocia*, where of *Trebisond* was not the least City. On the Reverse of one of those Medals is an Anchor, and on the Reverse of the other the Prow of a Ship: This Port is now proper for nothing but Saiques: The Mole which the *Genoese* are said to have built there, is almost destroy'd, and the *Turks* give themselves very little trouble about repairing such Works. Perhaps what remains is the Ruins of *Adrian's* Port; for according to *Arrian*, that Emperor had made a considerable Jettee there, to defend the Ships which before could come to an Anchor there only at some certain times of the Year, and even then too they lay upon the Sands.

We simplified the 24th and 25th of *May* about the Town: Here are very fine Plants. The 26th we went to see the *Sancta Sophia*, an antient  
*Greek*

Greek Church, two Miles from the Town, near the Sea-side, Part of this Building is turn'd into a Mosque, the rest is ruinate. We found but four Columns there, which were of an Ash-colour'd Marble. I know not whether this Church was built by *Justinian*, as was that of *Sancta Sophia* at *Constantinople*; 'tis indeed the Tradition of the Country, but they cannot prove it by any Inscription. *Procopius* himself does not mention it. The Ruins of this Church put me in mind of two great Men that this City has produced, *George* of *Trebisond*, and Cardinal *Bessarion*. 'Tis indeed confess'd that *George* was only originally of *Trebisond*, but born in *Candia*. Be this as it will, he flourish'd in the fifteenth Century, under the Pontificate of *Nicholas V.* to whom he was Secretary. *George* had before taught Rhetorick and Philosophy in *Rome*; but his Fondness for *Aristotle*, bred mortal Quarrels between him and *Bessarion*, who never swore but by *Plato*. *Bessarion* was a learned Man too, but his Embassies hinder'd him too much: However, he wrote several Treatises, and particularly collected a noble Library, which by his Will he bequeath'd to the Senate of *Venice*. They preserve it with so much Care, that they will communicate the Manuscripts to no Soul; so that it is to be reckon'd a buried Treasure.

Though the Country of *Trebisond* is fruitful in fine Plants, yet it is not comparable in that point to those charming Hills whereon is built the great Convent of *St. John*, 20 Miles from the City to the South-East. Finer Forests are not among the *Alps*. The Mountains round this Convent produce Beech-trees, Oaks, Yoke-Elms, Guaiacs, Ash and Fig-trees of a prodigious height. The House of the Religious is built of nothing but Wood, close against a very steep Rock, at the bottom

bottom of the finest Solitude in the World. The View of this Convent is bounded by nothing but the most charming Prospects ; and I could gladly here have spent the rest of my Days. Those that dwell here are a few solitary People, wholly employ'd about their Affairs temporal and spiritual, without Cookery, Learning, Politeness, or Books : Who can live without all these ? They go up to the House by a very rough kind of Stair-case, and of a very singular Structure. It consists of two Trunks of Ash, as big as the Masts of a Ship, reclin'd against the Wall, and plac'd upon the same line like the Mounters of a Ladder ; instead of Steps or Rounds, they have only cut in them a few large Notches from space to space with Axes, and on each side they have very wisely set a Pole, to keep People from breaking their Necks ; for without the assistance of those, I would defy the best Rope-dancers in *Europe* to clamber up it. Our Heads sometimes turn'd as we came down it, and we had certainly tumbled Headforemost without those Supports. The very first Inhabitants of the Earth could not make a plainer Ladder ; the bare sight of it gives an Idea of the Infancy of the World. All the parts round this Convent are a perfect Image of mere Nature ; a vast number of Springs form a lovely Stream, full of excellent Trouts, and which runs through verdant Meads and shady Groves, that one would think must inspire the noblest Sentiments ; but not one of these Monks is in the least affected with all this, though there are about forty of them. We look'd upon their House to be a sort of Cave, to which these good Folks are retired to avoid the Insults of the *Turks*, and to pray at their ease. These Hermits possess all the Country for about six Miles about. They have several Farms among these Mountains, and  
a good



a good many Houses even in *Trebisond*: We lodg'd there in a large Convent that belong'd to them. What signifies all this Wealth to those who must not enjoy it? They dare not build a handsome Church or Convent for fear the *Turks* should exact from them the Sums set apart for those Structures when they are once begun.

After having visited the Country round the Convent, wherein are Plants that furnish the most agreeable Amusement in the World, we ascended to the highest Places thereabouts, which were but very lately clear'd from the Snow, and from whence we could see others still cover'd with it. The Natives give the Name of Πεύκη to the common Firs, which differ in nothing from those that grow upon the *Alps* and *Pyrenean* Mountains; but they have retain'd the Name of Ἑλάτη for another fine Species of Fir which I never before had seen. Its Fruit, which is all scaly, and in a manner cylindrical, though a little more swelling, is but two inches and a half long, and eight or nine lines thick, ending in a point, hanging downwards, consisting of Scales, soft, brown, small, rounded, which cover Seeds extremely little and oily. The Trunk and Branches of this Tree are of the bigness of those of the common *Picea*. Its Leaves are but four or five lines long, they are shining, deep green, firm, stiff, but half a line broad, with four little corners, and dispos'd like those of our Firs, that is to say, like a flatted Branch.

We were forc'd to quit this fine Country to go to *Trebisond* for our Baggage. We had very critical notice that the *Bassa* was just gone, and we found it no false alarm, for we met him upon the way. We need not say we bestirr'd ourselves to follow him: Woe had been to us, had we lost so rare an Opportunity. We were forc'd

forc'd to slave all Night to get our things pack'd up, and to provide Biscuit and Rice, the things most necessary here in a March, for Water is to be found easily. As good Luck would have it, the Bassa encamp'd that Day, the 2d of *June*, but about four Hours Journey from the Town. The next Day we came up with him with much ado, and found him fourteen Miles off of his first Camp..

I am, MY LORD, &c.

## LETTER VI.

*To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.*

MY LORD,

*Journey to  
Armenia and  
Georgia.*

THE Towns of this Country are very well govern'd, and you hear of no Thieves in any of them; they all keep the Country, and plague none but Travellers; and 'tis pretended too that they are less cruel than our Highwaymen. For my part, I believe the contrary, and that a Man who should expose himself alone upon a great Road here, would soon be at his Journey's end. If these Rogues murder no body, 'tis for want of Opportunity, for People always travel a good many together. These Companies, which they call *Caravans*, are Meetings or Assemblies of Travellers, more or less numerous, in proportion to the danger. Every Man is arm'd his own way, and upon occasion defends himself as well as he can. When the Caravans are considerable, they have a Leader that directs their Marches.

The

The Center is less exposed than the Rear; and 'tis not always the wisest course to stay for the most numerous Caravans, as most Travellers imagine; the best way is to catch at those wherein there are most *Turks* and *Franks*, that is to say, People fit to defend themselves. The *Greeks* and *Armenians* have no stomach for fighting, and so are often made to pay off Scores (as they call it there) for the Blood of a Thief they never kill'd. Travellers are not exposed to these Misfortunes in *America*; those *Indians* whom we look upon as Savages, those *Iroquois*, whose very Name is a Bugbear to Children, kill none but those with whom they are at war. If they eat Christians, they do it not in time of Peace. I don't think 'tis less cruel to stab a Man to get his Purse, than 'tis to kill him to eat. What matter is't to the Wretch whether he is eaten or stript, after his Death?

People therefore are forc'd to go in Caravans in the *Levant*; the Robbers do the same, that they may be able to make themselves Lords of the others by Club-Law. We join'd the Caravan of the Bassa of *Erzeron* on the 3d of *June*, a Day's Journey from *Trebisond*, and by the way we met with I know not how many Merchants coming from the neighbouring Province to improve so favourable an Opportunity. The Thieves fled from us with more diligence than they follow'd other Caravans, because when a Bassa is in march, so many Robbers taken; so many Heads off in an instant: They do them this honour after having call'd them *Jaours*, that is to say, *Infidels*. Besides that we were very much at ease as to that Article, we were also overjoy'd at the Bassa's travelling but twelve or fifteen Miles a day, which allow'd us full time to view the Country as much as we pleas'd.

Our

Our Caravan consisted of above six hundred People, but not above three hundred of them belong'd to the Bassa ; the rest were Merchants and Passengers : This made a very good Shew. 'Twas a Novelty to us to see Horses and Mules mingled with a great number of Camels. The Women were in Litters terminating like a Cradle, the Top cover'd with Oil-cloth ; the rest was lattic'd on all sides more carefully than the Parlours of the austere Nuns. Some of those Litters look'd like Cages plac'd on the Back of a Horse, and they were cover'd with a painted Cloth, which was supported by Hoops ; a Stranger could not easily have guess'd whether they had Apes in 'em or reasonable Creatures.

The *Chiaia* was the first Officer of the Household. We have among us no Place answerable to this ; for he is above a Steward, and, as it were, the Substitute of his Master : Nay, often he is his Master's Master. The *Divan Effendi*, or *Head of the Council*, was the second Officer. The Bassa had his *Cotja*, or *Chaplain*, whom they also call *Mouphiti*, several Secretaries, threescore and ten *Bossinois* for his Guard, a vast number of Chaoux, Musicians or Players upon Instruments, a terrible Rout of Footmen or *Chiodars*, without reckoning Pages. His Physician was of *Burgundy*, and his Apothecary of *Provence* : In what part of the World are there not *Frenchmen* ?

The *Chaoux Bachi*, or Chief of the Chaoux, march'd a Day's Journey before, bearing a Horse's Tail, to mark out the *Conac*, that is to say, the Place where the Bassa was to encamp. The Master Chaoux receiv'd Orders about it every Night, like our Quarter-masters. He was attended by a good many Officers to prepare the Camp, and *Arabians* to set up the Tents. All these march'd on horseback with Lances and Staves

Staves tipt with Iron. The Bassa's Musick was disagreeable in nothing but their repeating constantly the same Tune, as if they had never learnt above one Lesson. Though their Instruments were different from ours, yet they began to grow familiar to our Ears. One day the Bassa did me the honour to ask me *how I lik'd his Musick?* I answer'd, *It was excellent, but a little too uniform:* He reply'd, *That in Uniformity consisted the Beauty of every thing.* 'Tis true, Uniformity is one of the Chief of that Nobleman's Virtues, for he seems to be of the most unchangeable Temper in the world. The first Chamade usually began an hour before our March; this was to call every body up. The second was beat about half an Hour afterwards, which was the Signal for filing off. The third began at the Moving of the Bassa, who always kept in the Rear of the Caravan, at about 4 or 500 Paces distance. The Musick struck up or ceas'd during the March, according to the Caprice of the Musicians, who redoubled their Consort when we arriv'd at the Conac, where before the Bassa's Tent they stuck up the two other Horse-Tails that had been us'd in the March. The Chaoux Bachi having receiv'd his Orders, took the third Tail, and went his ways to mark out the next Day's Camp.

We were soon broke to this Regimen. We rose at the first Chamade, and mounted our Horses at the second; the Bassa's Officers drove the People away like so many Sheep, crying *Aideder, Aideder*, that is to say, *March, March.* They will allow no body whatsoever to mingle with the Household; and he that should be surpriz'd among them, would expose himself to a few Bastinades. The *Turks* are Men of Order in every thing they do, and especially in their Marches. The *Catergis*, or Carriers,

Carriers, rose an Hour before the Signal, and every thing was laden before notice was beat for the March. I often admir'd their Exactness; all was done in silence, and commonly we had not so much as known that they were loading, but for the Lights that shone about the Camp.

This Day, the 4th of *June*, we pass'd along very high Mountains, still advancing towards the South-East. We did not take the shortest Cut to *Erzeron*, the Bassa's Design being to follow the most convenient and the evenest Road he could find; most of the Merchants were out of humour at this, but we were extremely glad of it, knowing we should see more of the Country, and that a safer Caravan could never be wish'd for. We observ'd this Day the same Plants that we had seen about *Trebisond*; but what gave us most pleasure was, that we knew by the March of the Caravan that we should have time enough in conscience to find out Plants, both upon the Road and upon the neighbouring Hills. For this purpose, in the Morning we got to the Head of the Caravan, and each of us taking a Bag, detach'd ourselves some Paces from it, now to the right, now to the left, to gather what we could find. The Merchants laugh'd heartily at seeing us mount and remount every moment, only to pick a few Herbs, which they despis'd, because they knew nothing of them. Sometimes we led our Horses by the Bridles ourselves, and sometimes gave 'em to our Carriers, that we might get in our Harvest more at ease. At the next lodging we describ'd our Plants while our Meat was in our Mouths, and Mr. *Aubriet* drew all he could.

I Fear, my Lord, the detail of our March by Day's Journeys will be tedious, but 'twill not be unserviceable to Geography and the Knowledge of the Country. I am even satisfy'd that this  
long

long Relation will be much less unpleasant to you than to others, because you know how to make such good use of the minutest Circumstances that you have an account of. Men more skilful than me may also perhaps improve by this Journal; a Mountain, a great Plain, a narrow Pass, a River often help to determine the Places in which the greatest Actions formerly happen'd.

The 5th of *June* we travell'd from four in the Morning till Noon across great Mountains cover'd with Oaks, Beech-trees, common Firs, and others with very small Fruit, the like to which we had seen in the Mountains of the Monastery of *St. John of Trebisond*. We observ'd besides the common *Yoke-Elm*, another Species much smaller in all its parts. Its Leaves are but an inch long, and its Fruits are very short. This *Yoke-Elm* has feeded in the King's Garden, and is not alter'd. The Sorts of *Chamærhododendros*, both with purple and yellow Flowers, frequently appear'd by the side of Streams. We encamp'd that Day in a Plain which was cover'd with Snow, and had as yet produc'd nothing at all. Though these Mountains are lower than the *Alps* and *Pyrenees*, they are full as backward, for the Snow here melts not till the end of *August*. Among many rare Plants, we observ'd a fine Species of *Crow-foot*, with great Clusters of white Flowers.

Its Leaves are three or four inches broad, by their Slashes resembling *Wolf's-Bane*, bright green, sleek, neatly vein'd, strew'd with Hairs about the Rims, and beneath sustain'd by a Pedicule four or five inches long, pale-green, hairy, two lines thick, pretty round, fistulous, four lines broad at the Basis, where it is hollow gutterwise. The Stalk is about a foot high, hollow also, pale-green and hairy, about two lines thick, quite bare except towards the top, where it supports a

Cluster of seven or eight Flowers, surrounded with four or five Leaves, no more than two inches, or two and a half long, and one inch broad, slash'd into three principal parts, and re-slash'd again almost like the other Leaves. Though the Cluster is pretty close, each Flower is nevertheless sustain'd by a Pedicule about fifteen lines long. The Flowers are two inches diameter, consisting of five or six white Leaves, an inch long, and eight or nine lines broad, rounded at their point, but pointed at their first Growth. In the middle of these Leaves is a Pistle or Button with several Seeds, terminated by a crooked Thread, and cover'd with a Tuft of white Stamina half an inch long, laden with Apices greenish-yellow a line long. These Flowers are without Cup, have no Smell, no Acridity, any more than the rest of the Plant. Upon some Stocks the Flowers have a touch of the Purple. We had not time enough to pull up the Root of it.

The 6th of *June* we set out at three in the Morning, and till Noon cross'd over great Mountains quite bald, which afforded very disagreeable Prospects, for we could see neither Tree nor Shrub, but only a sorry Down blasted by the Snow, which was but new melted. There was a great deal of it also in the Bottoms, and we encamp'd close to it. This Down was cover'd in some parts with that fine Species of *Violet with great Flowers*, yellow upon some Stocks, and deep Violet Colour upon others, and diversify'd with yellow and violet upon some few, yellow ray'd with brown with the Standard Violet, and of a very agreeable Smell.

We rose about two of the Clock the 7th of *June*, and set out at three: We continued our Journey over bald Mountains among Snow. The Cold was very sharp, and the Fogs so thick, that  
we



*Ranunculus Orientalis, A*  
*magno albo Coroll. Infr. Reich*





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*Companulato Coroll Inst Rei herb. 6.*

we could not see one another at four Paces distance. We encamp'd about half an hour after nine in a Valley tolerably agreeable for Verdure, but very incommodious for Travellers. Not a Stick of Wood to be found, nor so much as a scrap of Cow-dung; and as we were pretty sharp set, 'twas a dismal Mortification to us to be unable to dress some Lambs that we had laid in, only for want of a Brush or two. The Bassa's Family liv'd that day upon nothing but Comfits. We discover'd nothing new. All the Down was cover'd with the same Violets: Thus we spent the Day very mournfully; neither did the *Turks* relish this Fast any more than us. On the 8th of *June* by Break of day we began to perceive that we weré really in the *Levant*. From *Trebisond* hither the Country look'd like the *Alpes* and *Pyrenees*; but now the Face of the Earth seem'd of a sudden alter'd, as if a Curtain had been drawn, and a new Prospect open'd to our view. We descended into little Valleys cover'd with Verdure, intermix'd with charming Streams, and full of so many fine Plants, so different from what we had been us'd to, that we knew not which to fall on first. About ten in the morning we arriv'd at *Grezi*, a Village which we were told is not above a day's Journey from the *Black Sea*; but the way is practicable only for People on foot. I was so struck with a kind of *Echium*, or Viper's-Bugloss, that I found in the Roads, that I cannot help giving a Description of it here.

Its Root is above a foot long, and two inches thick, accompanied with great whitish Fibres within, mucilaginous, softish, cover'd with a brown Bark, and chapt. The Stalk, which is about three foot high, is as big as a Man's Thumb, pale-green, hard, solid, and full of Pulp, viscous, and as it were slimy. The Under-Leaves are

fifteen or sixteen inches long, and four or five broad, pointed, whitish-green, soft, sweet, hairy, as it were fatty a top, cottony beneath, heightened with a great Rib, which furnishes a Nerve pretty like that of the Leaves of the *Wolwort*: These Leaves diminish considerably along the Stalk, where they are not above half a foot long, less cottony than the first, but much more pointed. From their Bosoms rise Branches about half a foot long, bristling with pretty stiff Hairs like the top of the Stalk, accompanied with Leaves about an inch and half long. All these Branches are divided into little Slips, twin'd up like a Scorpion's Tail, laden with bigger Flowers than any hitherto observ'd upon the Species of this kind. Each Flower is an inch and half high, towards the bottom 'tis a Pipe four or five lines diameter, and just perceptibly crooked, which afterwards dilates it self in manner of a Bell, the Mouth whereof is divided into five equal parts, cut like a *Gotbick* Arch. This Flower is pale-blue, approaching a little to Pearl-colour, but three of its Cuts are streak'd lengthways with two Stripes of deep Red upon a Ground of very bright Purple. From the inner Rims of the Pipe grow five white Stamina, crooked like a Hook, each laden with a yellow Summit. The Cup is almost as long as the Flower, and slash'd in five parts almost to the bottom, each of which parts is but about two lines broad, pointed, pale-green, roughen'd with very thick Hairs. The Pistile rises from the bottom of this Cup, form'd by four Embryo's rounded and greenish, from the middle whereof grows a Thread almost as long as the Flower, slightly hair'd, purple and forked. The Seeds, though very backward, were pretty like those of a Viper. The Flower has no Smell: The Leaves have a grassy taste, agreeable enough.

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The 9th of *June* we set out at three in the Morning, and pass'd through Valleys very dry and very open. About nine we encamp'd beneath *Baibout* in the Plain, by the side of a little River. *Baibout* is a small Town, very strong by its Situation upon a very steep Rock. 'Twas reported that the Bassa would sojourn there five or six Days, to hold a Sessions, and Prisoners were brought from various Parts; so that we spent the rest of the Day in running about to look for Plants: But we were deceiv'd, for we were forc'd to be gone a day afterwards, without having time to go up to the Town. Perhaps we might have found there some Remains of Antiquity, or Inscriptions that might have inform'd us of its antient Name. By its Situation it seems to be set down in our Maps by the Name of *Leontopolis* and *Justinianopolis*, which was call'd *Byzane* or *Bázane*. We were as much surpriz'd as vex'd at hearing the Chamade, which gave us notice that we must mount to be gone. Here is one of the finest Plants that grows about *Baibout*, and which contributed not a little to comfort us for our hasty Departure.

'Tis a Bush no more than a foot high, but stretch'd in circumference to two or three feet, tufty, and extremely like the *Tragacantha*. Its Stalks towards the bottom are as thick as a Man's Thumb, white within, cover'd with a blackish Bark, chapt, crooked higher up, divided into several Branches, bare, and divided into old Slips thorny and dry. The Summits of these Slips supports young Sprigs crooked and branchy, ended in Pricks, pale-green, garnish'd with Leaves rang'd upon a Stalk nine or ten lines long, whereon are usually two or three pair of Leaves, opposite to each other, four or five lines long, and less than one line broad, pointed at each end, a little folded gutter-wise.

The Stalk ends in a Leaf of the same nature, The top of the Prickles sustains one or two Flowers, leguminous, purple, ray'd with a hairy Standard, rising up about nine lines long, and three broad, hollow'd, and even indented. The Wings and the Under-Leaves are paler and smaller. The Pistile comes to be a Fruit like that of our *Fenugreek* ; but it is sleek, and we saw it not ripe. The Cup is reddish, two lines long, slash'd into five points. The Leaves have a grassy taste a little tartish.

We were oblig'd then to leave *Baibout* the 11th of *June*. We were told the Bassa had pardoned all the Prisoners. Many in our Caravan commended his Clemency ; others blamed him for not making some Examples. The Rogues were made to pass in review ; and if one may judge by their Looks, most of them seem'd at least to deserve the Wheel. This day we gave a name to one of the finest Plants in the whole *Levant* ; and because M. *Gundelscheimer* discover'd it first, we agreed that in Justice it ought to bear his Name. By ill fortune we had nothing but Water to celebrate the Feast ; but this agreed the better with this Ceremony, for the Plant grows no where but in dry and stony places. The Bassa's Musick struck up just at the instant, which we took for a good Omen : Yet we were a long while before we could find a *Latin* Name equivalent to that gallant Man's. We concluded at last that the Plant should be call'd *Gundelia*.

The Stalk of the Plant is a foot high, five or six lines thick, sleek, bright green, reddish in some parts, hard, firm, branchy, accompanied with Leaves pretty like those of the thorny *Acanthus*, slash'd almost to the Rib, and re-slash'd into several points, garnish'd with very strong Prickles. The biggest of these Prickles is half a foot, or  
eight

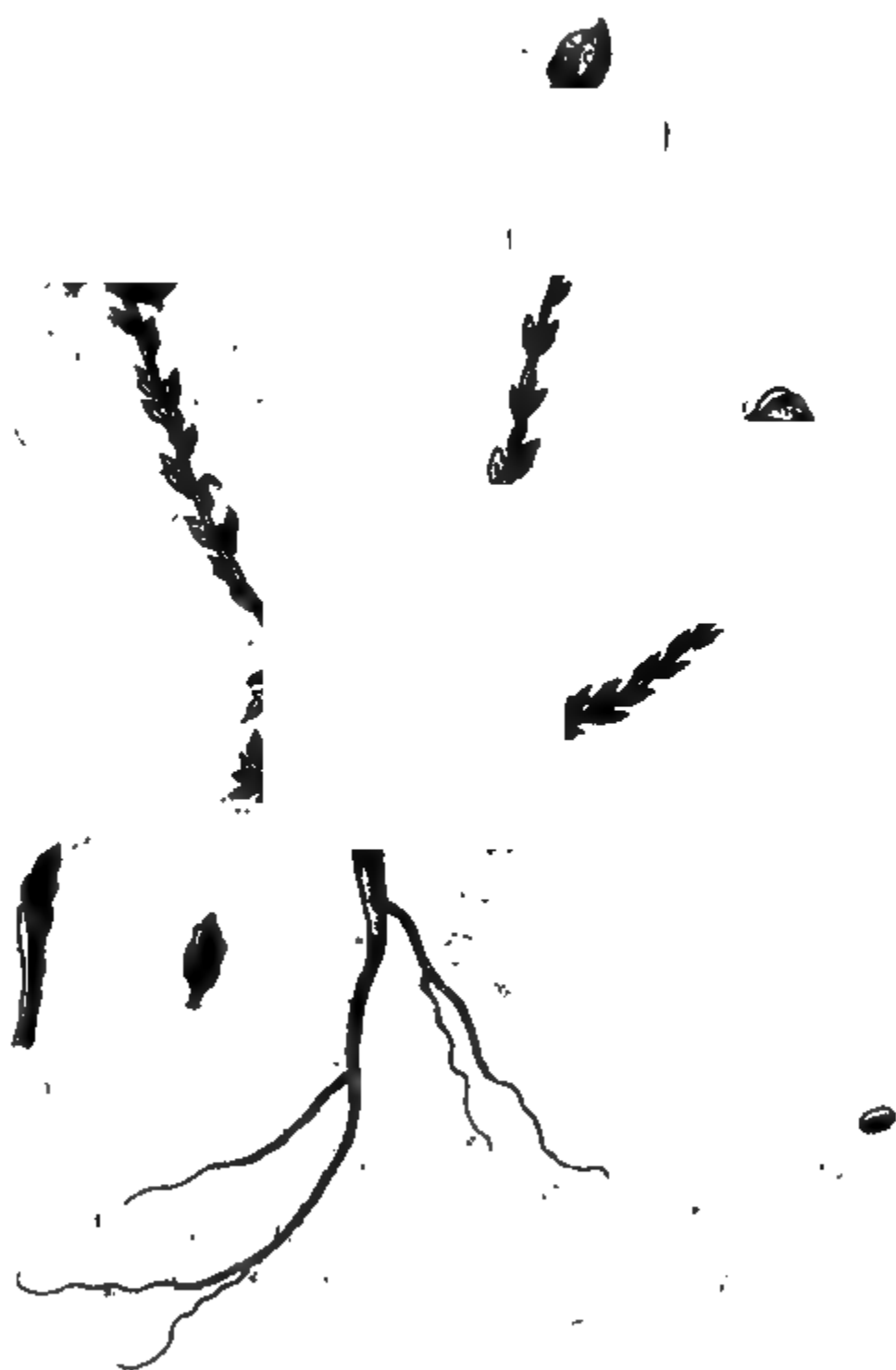




eight inches broad, and about a foot long. The Rib is purple, the Nervure hairy, whitish, emboss'd, cottony, the Ground of the Leaves bright-green, their Consistence hard and firm; they diminish to the end of the Branches, which sometimes are cover'd with a little Down. All these parts sustains Tops like those of the *Fuller's Thistle*, two inches and a half long, and one and a half diameter, surrounded at their Basis with a Row of Leaves of the same Figure and Tissue as the bottom, but only two inches long. Each top consists of several Scales seven or eight lines long, hollow and prickly, among which are enchas'd the Embryos of the Fruit; they are about five lines long, pale-green, pointed at bottom about four lines thick, set off with four Corners hollow'd at their Summities into five holes or beazles with notch'd rims, from each whereof rises a Flower of one single piece, half an inch long. It is a Pipe whitish or bright Purple, opening to a line and a half diameter, cleav'd into five points of a dingy Purple, which instead of widening like the broad end of a Funnel, rather come nearer and nearer to each other; the inside of the Flower is of a more agreeable Purple. From its sides run off five Threds or Pillars, which support a yellowish Sheath, ray'd with purple, surmounted by a Thred yellow and dusty. Which shews that these Flowers are truly Fleurons that bear each upon a young Seed inclos'd in the Embryos of the Fruit; and these Embryos are divided into as many Boxes or Apartments as there are Fleurons. Most of these Embryos prove abortive except the middlemost, which pressing the others makes them perish. All the Plant yields a very sweet Milk, which clots into Grains of Mastick like that of the *Carline of Columna*. The *Gundelia*

varies; there are some Stocks which have hairy Heads, and Flowers of a deep red Colour.

We set out this day about eight in the Morning, and travell'd through narrow Valleys uncultivated, bare of Trees, capable of inspiring nothing but Melancholy. We encamp'd about Noon, and had no other Pleasure than that of determining another kind of Plant which we called *Vesicaria*, because of its Fruit. 'Tis a Bladder an inch long, and almost as broad, membranous, pale-green, travers'd lengthways by four Strings of a purplish Colour, which by their Re-union form a little point at the end of the Bladder, and by the way distribute Vessels interlac'd like Hurdles. This Fruit incloses some oval Seeds about a line and a half long, each fastned by a String extremely small, which comes from the great purple String. Most of these Seeds were as yet either green or abortive. This Fruit is nothing more than the Pistile of the Flower puff'd up like a Bladder. The Flower consists of four yellow Leaves placed like a Nosegay, sustain'd by a Stalk without Branches. The whole Plant is but about four inches high, without reckoning the Root, which is two inches long, reddish, three or four lines thick at the Neck, divided into some Fibres a little hairy. It puts forth several Heads garnish'd with Leaves dispos'd in a Circle, often press'd downwards nine or ten lines long, commonly one line broad, bright-green, neatly indented about the Rims almost like those of *Buck-horn Plantane*. Those that are along the Stalks are but about three or four lines long, and two broad, and have very little Indenture. They diminish to the top of the Stalk, which is quite plain, and without Branches. If the Root of this Plant were fleshy, it would be of the same Genus as the *Leontopetalon*.



*Vesicaria Orientalis folijs dentatis Coroll. Inst. Rei herbar. 49.*









The 12th of *June* we set out at three, and arriv'd at *Conac* by six in the Morning: What a pleasure was it to Men who languish'd for nothing but Plants, to have a whole day before them to search after them? We travell'd but three Miles in the aforesaid March of three hours, and kept all along in the same Valley, through which winds a River that you are oblig'd to cross seven or eight times. The next day we fatigu'd ourselves no more than the former, for the Caravan travell'd only from half an hour after two till seven; and kept upon a very high Mountain, whereon are many of that kind of Pines which grow at *Tarare* near *Lyons*. There is also upon this we are speaking of, a beautiful Species of Cedar that smells as ill as our *Sabin-tree*, and whose Leaves perfectly resemble these latter; but then 'tis a great Tree, and as big and high as our largest Cypresses. They made us be moving this day, I know not out of what whim, at eleven at night; and we arriv'd the 14th of *June*, about seven in the morning, at a Village call'd *Iekmansour*. The Moon shone so bright, that it invited the *Turks*, who had done nothing but snore the live-long day, to prosecute their Journey: But how could we simple by Moon-light? We however omitted not to fill our Bags, our Merchants laughing all the while, to see us three groping about in a Country dry and burnt up in appearance, but notwithstanding enrich'd with very fine Plants. When it was Morning, we review'd our Harvest, and found ourselves rich enough. Can any thing be more charming than an *Astragalus*, two foot high, laden with Flowers quite from the bottom to the top of the Stalks?

Their Flowers are as thick as a Man's little finger, gutter'd, firm, solid, pale-green, cover'd with a white Down, garnish'd with Leaves fast-

ned

ned to a Stalk a Span long, pale-green also and hairy, accompanied with two Wings at its Basis, one inch long, and two or three lines broad, ending in a point. The Leaves are most of them rang'd in pairs along this Stalk, which generally has thirteen or fourteen pair upon it. The biggest, which are towards the Wings, are an inch long, and seven or eight lines broad, almost oval, but a little narrower towards the top, deep-green, sleek, cover'd at top with white Hairs, and commonly folded gutterwise. They diminish to the end of the Stalk, where they are but five or six lines long. The Stock is branchy from the bottom, but from the junctures of the Leave-stalks it puts forth only Pedicules about two or three inches long, each laden with five or six Flowers, dispers'd longways, and sustain'd by a Tail two lines long, which rises from the juncture of a Leaf pretty small, very thin, and extremely hairy. All these Flowers are yellow, fifteen lines long, with a thick Standard, which is hollow'd, almost oval, seven or eight lines broad. The Wings and the Underleaf are much smaller. The Cup is eight lines long, pale-green, membranous, about five lines broad, strew'd with white Hairs, and cut in five very small points. The Pistile is a Pyramidal Button, two lines thick, white and hairy, ending in a Thread of a dingy white, wrapt in a membranous Sheath, white, fring'd into Stamina with purple Summits. The Pistile comes to be a Fruit an inch long, eight or nine lines thick, terminating in a point four or five lines long. This Fruit is rounded behind, flat, and ridgy on the other side, cottony, divided into two Apartments, the Partitions whereof are fleshy, three lines thick while the Fruit is yet green. In each Apartment you find a Row of five or six Seeds shap'd like little Kidneys,

Kidneys, each fastned by a String. These Seeds, when they are ripe, are brown; as is also the Fruit. The whole Plant has an ill Smell. It has rais'd Seed in the Royal Garden, where it thrives well, notwithstanding the Distance and Difference of the Climates.

We this day, for the first time, discover'd a very beautiful Species of *Clary*, whereof I had only seen the Abortions some Years before in the Garden of *Leyden*. *M. Hermans*, Professor of Botanicks in the University of that Place, a very skilful Man, and who had observ'd such fine Plants in the *East-Indies*, has given the Figure of this we are speaking of. *Rauwolfius*, Physician of *Ausbourg*, seems to have mention'd it in his *Voyage into the Levant* under the name of a fine Species of *Clary*, with narrow Leaves, hairy and deeply slash'd.

The Root of this Plant is sharp at bottom, a foot long, the neck of the Root twice as thick as a Man's Thumb, white within, cover'd with a Bark of an Orange-red, or Saffron-colour. The Nerve of this Root is hard and white, the Fibres are pretty large, and extend on the sides. It puts forth one or two Sprigs a foot and a half high, towards the bottom as big as a Man's little Finger, purple, cover'd with a thick white Down, accompanied with Leaves of a delightful Beauty, eight or nine inches long, slash'd almost quite to the Rib in parts two or three inches long, and half an inch broad, full of large Knobs all shagreen'd and whitish green. The Rib and Nerve are as it were transparent; this Rib is two inches broad in its beginning, purple in some parts, laden with a very white Down, like the bottom of the Leaves. Those that grow afterwards are as long, and embrace a part of the Stalk by two rounded Wings, but they diminish in length

length towards the middle of the Stalk, where they are two inches broad. Afterwards the Stalks are full of branches rounded and tufty, accompanied with Leaves about an inch long, cut as it were into a *Gotbick Arch*, the point whereof is very sharp; these Leaves are not bunchy, but only vein'd and hairy. The Flowers grow in rings, and by stages along the Branches dispos'd in a plain row: Nay, sometimes there is but one or two Flowers at each Verticillum. The Flower is about an inch long, a line and a half thick at the bottom, white, opening into two Lips, the uppermost whereof is crooked like a Sickle, two lines thick, strew'd with very short Hairs, colour'd with a little cast of Orange, almost imperceptible, hollow'd and rounded; the under lip is much shorter, divided into three parts, whereof the middlemost, which is the biggest, is Orange-yellow, the other two are white, and rising like Ears. The Stamina are of the same Colour, and interlac'd like the Divisions of the *Os Hyoides*. The Pistile consists of four Embryos surmounted by a Hair violet colour'd, and forked at its Point; which winding about in the Sickle, juts out three or four lines. The Cup is half an inch long, ray'd, pale-green, hairy, parted into two Lips, one of which has three points pretty short, and the other only two, but much longer. The top of the Stalks is a little gluey, and smells ill. The Root of this Plant is bitter. The Leaves have a grassy Taste, and smell rammish like the *common Clary*.

Erudition, my Lord, must be confess'd to be of great help in lengthening out a Letter. The Country we are now in, would allow very large Scope to a Man more learned than me. How many great Armies must have pass'd this way? Perhaps *Lucullus*, *Pompey*, and *Mithridates* would  
still

still know the Remains of their Camps. In short, we are in the *Great Armenia* or *Turcomania*. The *Romans* and *Persians* protected the Kings of it at different times. The *Saracens* possess'd it in their turn. Some believe that *Selim* added it to his Conquests, after his return from *Persia*, where he had won that famous Battel against the great *Sopbi Ismael*. *Sansovin* agrees that in *Selim's* time, who dy'd in 1520, there was one King of the *Greater*, and another of the *Lesser Armenia*, call'd *Aladoli*. *Selim* caus'd King *Aladoli's* Head to be cut off and sent to *Venice*, as a Mark of the Victory he had gain'd in the *Levant*. It is very like the *Turks* seiz'd the *Greater Armenia* at the same time, that they might be able to go to *Persia* all through their own Dominions, without trusting the neighbouring Princes. Be this as it will, *Armenia* fell under the Dominion of the *Turks*; for the *Turkish Annals* cited by *Calvisius*, tell us that *Selim* Son of *Selim* conquer'd *Armenia* in 1522.

On the 14th of *June* we were made to set out two Hours after Midnight; and we march'd till seven through fruitful Meadows, sowed with all manner of Grain. We encamp'd close to the Bridge of *Elija*, upon one of the Arms of the *Euphrates*, six Miles from the City of *Arzeron* or *Arzerum*, which others call *Erzeron*, though *Arzerum* is the true Name of it, as I shall shew hereafter. *Elija* is only a pitiful Village; the Houses are built of Mud, and most of them entirely ruinate, and fallen down; but the Bath near the Village is what recommends this Place. The *Turks* call it *the Bath of Arzerum*. The Building is pretty neat, octogonal, vaulted, and pierc'd at top. The Bason, which is of the same Figure, that is to say, consisting of eight sides, throws out two Gushes of Water almost as thick as a  
Man's

Man's Body: This Water is fresh, and very tolerable for Heat; and i'faith the *Turks* never let it stand idle: They come quite from *Erzeron* to bathe in it, and half our Caravan did not let slip so rare an Opportunity.

\* *Erzeron.*     Next day we arriv'd at \* *Erzeron.*

Tis a pretty large Town, five days Journey from the *Black Sea*, and ten from the Frontiers of *Persia*. *Erzeron* is built in a lovely Plain, at the foot of a chain of Mountains that hinder the *Euphrates* from falling into the *Black Sea*, and oblige it to wind to the South. The Hills that edge this Plain were still cover'd with Snow in many places: Nay, we were told that it had fallen the first of *June*, and we were very much surpriz'd to find our Hands so numb'd that we could not write at Day-break; this Numbness continued an hour after Sun-rise, though the Nights were pretty gentle, and the Heats even troublesome from ten in the Morning to four in the Afternoon. The Plain of *Erzeron* is fruitful in all kinds of Grain. The Wheat was less forward than at *Paris*, not yet two foot high, so that their Harvest is not till *September*. No wonder *Lucullus* should think it strange that the Fields were quite bare in the middle of Summer, when he was just come from *Italy*, where they get in their Crop by that time. He was yet more surpriz'd to see Ice in the Autumnal Equinox; to hear that the Waters by their extreme Coldness kill'd the Horses in his Army; that there was no passing the Rivers without breaking the Ice, and that his Soldiers were forc'd to encamp among the Snow, which kept incessantly falling. *Alexander Severus* was no better pleas'd with this Country. *Zonaras* observes, that his Army, in returning through *Armenia*, was so maul'd by the excessive Cold, that they were oblig'd to cut  
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off the Hands and Feet of several of the Soldiers, who were found half frozen on the Roads.

Besides the sharpness of the Winters, what makes *Erzeron* very unpleasant, is, the scarcity and dearth of Wood. Nothing but Pinewood is known there, and that too they fetch two or three days Journey from the Town ; all the rest of the Country is quite naked. You see neither Tree nor Bush ; and their common Fuel is Cow's Dung, which they make into Turfs ; but they are not comparable to those our Tanners use at *Paris*, much less to those prepar'd in *Provence* of the Husks of the Olive. I don't doubt better Fuel might be found, for the Country is not wanting in Minerals ; but the People are us'd to their Cow-dung, and will not give themselves the trouble to dig for it. 'Tis almost inconceivable what a horrid Perfume this Dung makes in the Houses, which can be compar'd to nothing but Fox-holes, especially the Country-houses. Every thing they eat has a touch of this Vapour ; their Cream would be admirable but for this Pulvillio ; and one might eat very well among them, if they had Wood for the dressing their Butcher's Meat, which is very good.

The Fruits brought hither from *Georgia* are excellent. That Country is warmer and less backward, and produces in abundance Pears, Plums, Cherries, Melons. The neighbouring Hills furnish *Erzeron* with very fine Springs, which not only water their Fields, but the very Streets of the Town. 'Tis very well for Strangers that their Water is good, for their Wine is the most abominable stuff that ever was touch'd. 'Twould be some Comfort for all their Ice and all their Snow, and one might make a shift to bear with their Stinks, if their Wine were tolerable ; but it is stinking, mouldy, tart, and smells rotten :

rotten: *Vin de Brie* would be reckon'd Nectar here. Their Brandy is no better; it is musty and bitter, and more than all this, it costs no small Pains and Money too before even these filthy Beverages can be got. The *Turks* affect more Severity here than any where else, and take mighty delight in surprizing and bastinading those that carry on such Trades: In my mind they are not much to blame, for tis very good service to the Publick, to hinder the Sale of such unwholesome Drugs.

The Town of *Erzeron* is better than that of *Trebisond*: the Inclosure of this first is of double Walls, defended by square or pentagonal Towers; but the Ditches are neither deep nor well kept up. The Beglerbey or Bassa of the Province lives in an old Seraglio very ill built. The Janizary-Aga dwells in a kind of Fort, in the highest part of the Town. When the Bassa or the most considerable Persons of the Country go into this Fort, 'tis to leave their Heads behind them. The Janizary sends them a Summons to attend there, by order of the Grand Signior: The Capigi arriv'd from Court shews them his Orders, and then executes them without further Ceremony. 'Tis thought there are eighteen thousand *Turks* in *Erzeron*, six thousand *Armenians*, and four hundred *Greeks*. They reckon sixty thousand *Armenians* in the Province, and ten thousand *Greeks*. The *Turks* who are in *Erzeron* are almost all of 'em Janizaries: They reckon about twelve thousand there, and above fifty thousand in the rest of the Province. They are mostly Trades-people, and are so far from receiving Pay, that the Majority of them give Money to the Aga, which purchases them the Privilege of being good for nothing, and of committing all kind of Insolences. The best sort of People are forc'd to lift themselves

selves in this Body ; because, besides that else they would not be welcome to the Governour, who is almost absolute in the Town, they would be daily expos'd to the Violences of their Neighbours, and not be able to obtain any Justice from the Officers. The Grand Signior gives the true Janizaries of the Country but from five to twenty Aspers a day : The Aga pockets good part of this Money.

The *Armenians* have a Bishop and two Churches in *Erzeron*. They have some Monasteries in that Country, as the *Great Convent* and the *Red Convent*. They all acknowledge the Patriarch of *Erivan*. As to the *Greeks*, they have their Bishop too in the Town, but they have only one Church, and that a wretched poor one. They are mostly Tinkers, and inhabit the Suburb, where they work at making Utensils of the Copper that is brought from the neighbouring Mountains. These poor People make a dreadful Clattering night and day, for they are constantly at their Forge ; and the *Turks* are too fond of their Tranquillity, to suffer the Anvil to be beat within the Town. Besides these Utensils, which are carried into *Turky*, *Persia*, and *Mogul* itself, they drive a great Trade of Furs, and especially of those of *Jardava* or *Zerdava*, which are the Skins of a kind of Marten, pretty common in this Country. The deeper-colour'd the Skin is, the more it is valued : they make the most precious Furs only of the Tails, because they are blackish ; and this is what makes them so dear, for a great many Tails go to the Lining of one Vest. They also bring to *Erzeron* abundance of Gall-Nuts, five or six days Journey from the Town, and they preserve the Oaks with great care, by the Bassa's order ;

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the Wood besides would be too dear, if 'twere carry'd thither for burning.

This Town is the Thorow-fare and Resting-place for all the Merchandizes of the *Indies*, especially when the *Arabs* are upon the watch round *Aleppo* and *Bagdad*. These Merchandizes, the chief whereof are the Silk of *Persia*, Cotton, Drugs, painted Cloths, only pass through this Country: Very few of them are sold here by retail, and they would let a sick Man die for want of a Dram of Rhubarb, tho there were ever so many entire Bales of it. They sell nothing but the *Caviar*, which is a most odious Dish. 'Tis a common Proverb here, that if a Breakfast were to be presented to the Devil, he should be treated with Coffee without Sugar, Caviar and Tobacco; I should add a Glass or two of *Erzeron* Wine to the Bill of Fare. Caviar is only the Spawn of Sturgeon salted, which is prepared about the *Caspian* Sea. This Meat burns the Mouth with its high Seasoning, and poisons the Nose with its nasty Smell. The other Merchandizes before mentioned are carry'd to *Trebisond*, where they are shipt for *Constantinople*. We were surprized to see arrive at *Erzeron* so great a quantity of *Madder*, which they call *Boia*: it comes from *Persia*, and is used in the dying of Cloth and Leather. Rhubarb is brought hither from *Usbeq* in *Tartary*. The Worm-seed comes from *Mogul*. There are some Caravan-Masters, that from Father to Son meddle with nothing but carrying of Drugs, and that would think they degenerated from their Ancestors, if they troubled their heads about other Goods.

The Government of *Erzeron* yields three hundred Purfes yearly to the Bassa, whom we shall hence-

henceforth call the Beglerbey or Viceroy of the Province, to distinguish him from the other Bassas of the Country who are subject to him. Each Purse is 500 Crowns, as in all the other parts of *Turkey*; so that these 300 Purses amount to 150000 Crowns. They arise, *First*, from the Merchandizes that come into the Province, or are carry'd out of it; most pay Three *per Cent.* and sometimes twice as much. Great Duties are exacted upon the Species of Gold and Silver. The *Persian* Silk *Cchorbasi*, which is the finest, and the *Ardacbi*, which is the coarsest, pay 80 Crowns every Camel-Load, which is from 800 to 1000 weight. *Secondly*, The Beglerbey disposes of all Offices in the Cities of the Province; these Offices are farm'd out according to the Custom of the Country, and go to the highest Bidder, as every where else. *Thirdly*, Excepting the *Turks*, all that go out of the Province for *Persia*, are obliged to pay in *Erzeron* at least five Crowns, tho they have no Merchandizes; which is a kind of Capitation constantly imposed upon them. Those that carry with them Gold and Silver only for the Expence of their Journey, pay Five *per Cent.* for the Sum they export.

Our Beglerbey at his arrival abolished most of these Duties, as thinking them tyrannical; perhaps his Successor has restored or increased them since his departure. Besides these Taxes, before the arrival of *Cuperli*, they exacted the common Capitation of all Strangers, of what Nation soever, when they enter'd *Erzeron*; and this Capitation was regulated according to the Estimation the *Turks* made of each Person. This Man, quo' they, must pay ten Crowns for his good Mien: this other having but few Things with him, shall pay but five. Thus they

they fleeced poor strangers with impunity, and the Missionaries were worse used than any of the rest : that they might not be bit, the first thing they did, was to uncover the Heads of Passengers, to see whether they were shaved or no ; so that these Apostolical Men, bound for far Countries, were often obliged to let their Caravan go without them, in hopes of getting some Abatement, or to stay for some great *Frank* or *Armenian* Merchant that should be so charitable as to pay the Mony for them. There's no getting Justice on the Frontiers of so great an Empire, when the Governours encourage Extortion ; and the reason why they encourage it, is because they get by it. When one sets out from *Constantinople* for *Persia*, the best Precaution he can take, is, not only to obtain a Commandment from the *Porte*, but also Letters of Recommendation from our Ambassador to the Beglerbeys of the Frontiers through which he is to pass. The *Italian* Religious are too cautious, to fail putting themselves into our Ambassador's Protection. The King of *France* is much better known and esteem'd by the *Mussulmans*, than the Holy Father, whom they call barely the Mufti of *Rome*.

The Missionaries are very great Gainers by the death of *Fasullab-Effendi*, Mufti of *Constantinople*, who was dragg'd through the Streets of *Adrianople* in the last Reign. 'Twas said he had a share in all the Extortions that were made in the Province of *Erzeron*, of which he was Native, and where he had immense Possessions. That insatiable Man, who was absolute Master of the Emperor *Mustapha*, was a declared Enemy of all the Religious, and especially of the Jesuits. They did not fail to enquire whether we were not Papas, that is, Priests ; but they did



did this only for form-sake : for besides that the Beglerbey honour'd us with his Protection, it is very certain we were not shaved.

The Province of *Erzeron* yields in Mony above 600 Purfes to the Grand Signior. Besides the 300 Purfes of the *Carach*, exacted from the *Armenians* and *Greeks*, he has also Six *per Cent.* Custom out of the Merchandizes. So that in the whole, these Merchandizes pay Nine *per Cent.* to wit, six to the Grand Signior, and three to the Beglerbey. The Grand Signior also enjoys the Duty of *Beldargi* or Land-Tax, paid out of the Possessions of the Spahies.

The Town of *Erzeron* is not upon the *Euphrates*, as the Geographers place it ; but stands rather in a Peninsula, form'd by the Sources of that famous River. The first of these Sources runs a day's Journey distant from the City, and the other a day and a half or two days Journey. The Sources of the *Euphrates* are Eastward in Mountains not so high indeed as the *Alps*, but cover'd with Snow almost the whole Year round. Thus the Plain of *Erzeron* is inclosed between two beautiful Streams, that form the *Euphrates*. The first flows from East to South, and passing alone along behind the Mountains at whose foot the Town is situated, runs Southward to a little Borough call'd *Mommacotum*. The other Stream, after having for some time verged to the North, a little like that *des Gobelins*, goes through the Bridge of *Elijah*, and thence flowing towards the West along the Road of *Tocat*, is obliged by the Disposition of the Ground to turn towards the South at *Mommacotum*, where it joins the other Branch, which is much more considerable. These two Branches are called *Frat*, the Name of the River which they form. After their Junction, which is three days Journey

ney from *Erzeron*, the *Frat* begins to be capable of carrying little Saicks, but its Channel is full of Rocks, and it is impossible to settle a Passage by water from *Erzeron* to *Aleppo*, without making this River navigable. The *Turks* leave the World as they find it, and the Merchants make the best Shift they are able. Yet it would be a much shorter and safer way to go by water, for the Caravans are 35 Days in travelling from *Erzeron* to *Aleppo*, and the Road is very dangerous by reason of the Thieves, who rob the Merchants at the very Gates of Towns.

The Night-Robbers are sometimes more prejudicial than the Day ones. If good Watch is not kept in the Tents, they come privately and softly, while the Folks are asleep, and pull out Bales of Goods with Hooks, without being perceived by any body: if the Bales are fasten'd or laced together with Cords, they are seldom without a good Razor to cut them. Sometimes they empty them at a few paces distance from the Tents, but if they find them filled with Musk, they carry them clear off, and leave nothing but the Shell of the Bale. When the Caravans set out before Day-break, which they do generally, the Rogues mingle with the Drivers, and turn out of the way a few Mules laden with Goods, which they easily carry off in the dark. They seldom chuse the worst; for they know the Bales of Silks every whit as well as the Owners. Caravans set out every Week from *Erzeron* for *Gangel*, *Teflis*, *Tauris*, *Trebisond*, *Tocat*, and *Aleppo*. The *Curdes*, or People of *Curdistan*, who are said to be descended from the ancient *Chaldeans*, keep the field about *Erzeron*, till such time as the great Snows oblige them to retire, and are constantly upon the catch for an opportunity to plunder these poor Caravaneers.

These

These are some of those wandering *Jasides*, that in reality have no Religion at all, but by Tradition believe in *Jasid* or *Jesus*; and are in such fear of the Devil, that they pay him respect lest he should do them mischief. These Wretches stretch every year quite from *Moufoul* or *New Nineveh* to the Sources of the *Euphrates*. They own no Master, and the *Turks* never punish them, even when they are taken up for Murder or Robbery; they only make them redeem their Lives with a Sum of Money, and the whole matter is made up at the Cost of the Persons robb'd. Nay, it often happens that a Caravan shall enter into a Treaty with the Thieves who attack them, especially when they are out-number'd, or the Rogues put on murdering Faces; and then they come off safe for a Sum of Money, and this is the best thing they can do. Every Man must live by his Trade: and it is much better in my mind to shed the Blood of one's Purse, than of one's Veins. Sometimes it stands them not in above two or three Crowns a head. Besides, the Thieves too love ready Money better than any thing else; for not knowing readily where to find Chaps for their Goods, they often are no better than incumbrances to them. At present all the Caravans of the *Levant* pass by *Erzeron*, even those bound for the *East-Indies*; because the Roads of *Aleppo* and *Bagdad*, tho shorter, are possess'd by the *Arabs*, who are revolted from the *Turks*, and have made themselves Masters of the Country.

The 19th of *June* we set out about Noon to visit the Mountains to the East of the Town. The Snow was scarce melted upon them; and at six we encamp'd fifteen Miles off, in so backward a Country, that the Plants did but just begin to peep out, and the Hills were only cover'd with

a slight Turf : it is hard to account for the Laziness of this Climate. We lay under our Tents in a Valley in the middle of a Hamlet, where the Cottages stood further distant from one another than the Bastides of *Marseilles*. The Water in which we had put our Plants to preserve them, in order to describe them next day, was frozen in the Night two lines thick, tho' 'twas under shelter in a wooden Bowl. The next day, the 20th, after having simplified to no great purpose, because of the Cold, which suffer'd not the Earth to bring forth, we resolv'd to draw back towards *Erzeron* a different way from that we came. We therefore went to see an antient Monastery of *Armenians*, which is but one day's Journey from that Town, and which bears the Name of *St. Gregory*. The whole Country is bare, not the least Bramble to be seen any where about. This Monastery is pretty rich, but I would as soon live at the foot of Mount *Caucasus*, for 'tis hardly possible it should be colder. I believe that besides the fossile Salt, which is not scarce hereabouts, the Earth is full of Sal Ammoniack, which keeps the Snows for ten Months upon Hills a little resembling Mount *Valerian*. It has been found by divers Experiments, that Sal Ammoniack makes the Liquors it is dissolv'd in extremely cold, and that rather by its fixed saline part, than by its volatile part, as appears by the Solution of the *Caput Mortuum* from which the Spirit and oily aromatick volatile Salt has been drawn ; for you feel a very considerable Cold in the middle of Summer, if you lay your Hand upon a Glass Retort, whereon a Solution of that *Caput Mortuum* has been made,

That Night we lay at another Monastery of *Armenians*, call'd the *Red Monastery*, because the

the Dome, which is shap'd like a dark Lanthorn, is besmear'd with red : I cannot think of a truer Compariſon for it than a dark Lanthorn ; for this Dome ends in a Point or purſed Cone, like an Umbrello half open. This Convent is but three Hours Journey from *Erzeron* ; and the Biſhop, who is reckon'd the moſt learned of all the *Armenians*, makes his Reſidence in it : this Character of him muſt not be reckon'd any thing prodigious, for Learning is no very frequent Commodity in *Armenia* ; but as we were inform'd that he was much eſteem'd among the *Curdes*, who according to their Cuſtom were encamp'd about the Sources of the *Euphrates*, we omitted nothing that might engage him to go thither with us. 'Tis impoſſible to be too cautious before one ventures into thoſe parts, for a *Curd* is a very obſtreperous ſort of an Animal ; they are as unmanageable to the *Turks* as to any body elſe, and will ſtrip them to the Skin without any Ceremony, when they can get an Opportunity. In ſhort, theſe Highwaymen obey neither Beglerbey nor Baſſa ; and you muſt have recourſe to their Friends, when you would obtain the honour of ſeeing them, or rather the Country where they make their abode. When they have eat up the Paſtorage of one Country, they remove into another. Inſtead of applying their Heads to Aſtronomy like the *Chaldeans*, from whom they are uſually deriv'd, they ſtudy nothing but how they may riſſle Paſſengers, and follow the Caravans by the Scent ; while their Wives are employ'd in making Butter and Cheeſe, bringing up their Children, and tending their Flocks.

We ſet out the 22d of *June* at three in the Morning from the Red Monastery. Our Caravan was not very numerous ; we muſt truſt wholly

wholly and solely to the Bishop, or not think of seeing the Sources of the *Euphrates*: but after all, what did we venture? the *Curdes* do not eat Men, they only strip them, and we had wisely provided against that, by putting on our worst Cloaths. Hunger and Cold therefore were all we had to apprehend. As to the Bishop, he was an honest sort of a Man, and would never have expos'd us to shew our Nudities. We begg'd him to put into his own Box a few Sequins, that we had taken to bear our Expences. Thus secure of our Purse, he made provision of whatever we should have occasion for, and really seem'd to act with Sincerity, knowing full well that we were under the Beglerbey's Protection, and that we were publickly look'd upon in the Town as his Physicians. We had given Prescriptions gratis to all that belong'd to the Monastery; so that after all these Precautions, we boldly gave ourselves up to his Conduct. He put himself at the head of the Company, perfectly well mounted, as were also three of his Servants; and he order'd very good Horses for us too, and our Attendants. After half an hour's riding, we took up a venerable old Man of his Acquaintance at a pretty Village situated on that Branch of the *Euphrates*, which goes to *Elija*. They treated us with some Trouts which they caught on the instant; and nothing can be more delicious than these Fish when they are eat immediately upon being taken out of the Stream, and boil'd in Water into which you have thrown a handful of Salt. This old Man paid us abundance of Civilities, and after having made us promise to cure a Friend of his at our Return, (the old condition) he gave us to understand that he was a good Master of the Language of the *Curdes*, that he

had

had some Friends in the Mountains to which we were going, and that we need fear nothing, being in company with the Bishop and him. We entered some fine Vallies, wherein the *Euphrates* serpentizes among wonderful Plants; and we were charm'd with finding here that beautiful Species of *Pimpernel with red Flowers*, which is one of the chief Ornaments of the Gardens of *Paris*, and which a long while ago was brought from *Canada* into *France*. What gave us most pleasure was, that the Plants were pretty forward, and we hop'd to find them in good condition in the Mountains; but as we went higher, we found nothing but Moss and Snow. The Forests are banish'd from them to the end of the World; yet the Country is agreeable, and the Streams which fall on all hands, make a pleasing Prospect. There are I know not how many Springs on the top of these Mountains; some flow directly down, others gush into little Basons edg'd with Turf. We chose one of the prettiest Green-swards to spread our Cloth upon; in order to refresh our selves with some of the Monastery Wine, which was better than all the Wine in *Erzeron*. Here we wash'd away the Terror, which the dreadful Name of *Curdes* had notwithstanding all our Care struck upon our Spirits; and dipt out Cup-fulls of Water from the Sources of the *Euphrates*, whose excessive Coldness was tempered by the Heat of our Nectar.

There was but one thing disturb'd our innocent Delights, which was, that every now and then certain Deputies from the *Curdes* rode up to us with their Lance in Rest, to reconnoitre what sort of Folks we were. I know not whether Fear or Wine did not make us see two instead of one; for in proportion as Fear laid hold of

of us, we run to our Cordial for Assistance. If it is ever allowable to drink more than ordinary, 'tis upon such an occasion as this ; for had we not done it, the Water of the *Euphrates* had effectually frozen up our Senses. At length, as we thought the Deputation visibly grew more numerous, the Bishop and the old Man went forward some few Paces, beckoning to us to stay where we were. We were very glad to be excus'd from paying our compliments to the Embassadors. After the first Ceremonies, which did not last long, they all together mov'd toward us, and began to argue very gravely about I know not what Business. As People in fear always imagine themselves to be the Subject of Discourse, and besides as the *Curdes* honour'd us from time to time with their Looks, we also affected abundance of Gravity ; and not doubting but the Bishop would let them know we sought for Plants, we pick'd up such as lay near us, and seem'd to talk about them, tho really we were speaking of the blessed Condition we had brought ourselves into ; still jabbering in paltry Latin, for fear our Interpreters, who were us'd to our Dialect, should understand any thing we said.

The Conference between the Bishop and the *Curdes* seem'd to us abominably tedious. 'Twas a great way from thence to the Monastery to go in one's Shirt ; and who knows but these People, who are us'd to making of Eunuchs, might have taken it into their Heads to have metamorphos'd us in the same manner, that we might have sold to more advantage ? We were a little heartned, when our *Armenian* Druggerman came and told us the *Curdes* had made the Bishop a Present of a Cheese. At the same time the old Man came and took a Flaggon of Brandy, which he gave them



them in return. We caus'd our People to ask him what they were doing? he answer'd, smiling, that the *Curdes* were sad Fellows, but that we need fear nothing; for that the antient Friendship which was between them, and the Veneration they had for the Bishop, would secure us from all Dangers. And indeed after they had drank up the Brandy, they went their way, and the Bishop return'd to us with a very pleasant Countenance. We did not fail to return him thanks for all the care he had been pleas'd to take to defend us from the Insults of those devouring Wolves, and then continued to make our Observations upon the Plants. There are very fine ones about these Sources. Their Concourse makes that Branch of the *Euphrates*, which we had almost constantly kept by the side of from the Monastery, and which runs to *Elija*. You may catch Trouts in it with your Hand, and we liv'd nobly upon them that day; but they were grown so soft the next day, that we would not touch them. Thus far we were well satisfy'd with our Journey. We ask'd the Bishop if 'twould not be possible to go see the other Branch of the *Euphrates* which joins the former at *Mommacotum*? He told us, laughing, that he did not know the *Curdes* of those parts, and that we should see nothing but Springs like those we just now come from. We very humbly thank'd him; but he had no occasion to throw us into new Apprehensions.

This good Man, out of the abundance of his Civility, as we afterwards judg'd, would needs go and take his leave of the *Curdes*, and distribute the rest of our Brandy amongst them: we should have approv'd very much of this, had not we been to go along with him, and venture among their Pavilions. They are great  
Tents

Tents of a kind of deep-brown Cloth, very thick and very coarse, which serves for a Cover to these portable Houses; the Compass whereof, which is the Body of the House, is a long Square inclos'd by Cane-Lattices of the height of a Man, lin'd within with good Mats. When they remove, they fold up their Houses like a Skreen, and lade it with their Implements and their Children upon Oxen and Cows. These Children are almost naked in the coldest Season; they drink nothing but Water half frozen, or Milk boil'd in the Smoak of Cow's Dung, which they save very carefully; for without that, their Kitchen would be miserable cold. Thus live the *Curdes*, driving their Herds and Flocks from Mountain to Mountain. They stop at every good Pasturage; but about the beginning of *October* they are forc'd to decamp, and go into *Curdistan* or *Mesopotamia*. The Men are well mounted, and take great care of their Horses; Lances are their only Arms. The Women travel partly upon Horses, and partly upon Oxen. We saw a Troop of these *Proserpines*, who came out to look at the Bishop, and especially at us, who were taken for a sort of Bears that were led out to Airing. Some had a Ring thro one of their Nostrils, and these they told us were betroth'd. They seem'd strong and vigorous, but they are very ugly, and have a mighty fierce Air with them. They have little Eyes, very wide Mouths, Hair as black as Jet, and a mealy ruddy Complexion.

Yet even this is a Country that furnishes Matter for Learning. Who would think it, my Lord, among *Proserpines* and *Curdes*? The Mountain wherein are the Sources of the *Euphrates*, must be one of the Northern Divisions of Mount *Taurus*, according to *Strabo*; and  
 I this

this Mount *Taurus*, with its Branches and its Oaks, possesses almost all *Asia Minor*. *Dionysius* the Geographer calls the Mountain that gives birth to the *Euphrates*, the *Armenian Mountain*: the Antients call'd it *Paryardes*. *Strabo* expresseth himself more clearly in another part, when he positively says, that the *Euphrates* and the *Araxes* issue both from Mount *Abos*, which is a Parcel of Mount *Taurus*. *Pliny* tells us, that the *Euphrates* comes out of a Province call'd *Caranitide* in the *Greater Armenia*, which *Domitius Corbulo*, who had been upon the spot, calls Mount *Aba*; and which *Nutianus*, who also had seen the Country, names *Capotes*. *Eustathius* upon *Dionysius Periegetes* calls it *Achos*.

*Mitbridates* pass'd by the Sources of the *Euphrates*, when he fled into *Colchis*, after being beaten by *Pompey*. It is very probable that the Action happen'd in the Plain of *Erzeron*; for the two Branches of the *Euphrates*, recorded in History, may be call'd the Sources by Historians. *Procopius* knew not these Sources; he imagines they come from the same Mountain as those of the *Tigris*. There is, says he, a Mountain in *Armenia* five Miles and 'a half from *Theodosiopolis*, whence issue two great Rivers; that which goes to the right, is call'd the *Euphrates*, and the other the *Tigris*. *Strabo* justly said that the Sources of these Rivers are two hundred and fifty Miles, or two thousand five hundred *Stadia*, distant from each other. *Pompey*, as we are inform'd by *Florus*, was the first that built a Bridge of Boats over the *Euphrates*, which he did in his Pursuit of *Mitbridates*. 'Twas in all likelihood near the Elbow which this River makes, after its two Branches are join'd at *Mommacotum*. Some Years before, *Lucullus* had sacrific'd

crific'd a Bull to this famous River, to obtain a favourable Passage.

'Tis generally believ'd that *Erzeron* is the antient City of *Theodosiopolis*, tho this is not over-certain; unless you suppose, as one indeed may, that the Inhabitants of *Artze*, retir'd to *Theodosiopolis* after the Demolition of their Houses. *Cedrenus* relates, that in the Reign of the Emperor *Constantine Monomachus*, who dy'd towards the middle of the eleventh Century, *Artze* was a great Borough full of Riches, inhabited not only by the Merchants of the Country, but also by several other Merchants or Factors, *Syrians*, *Armenians*, and others of different Nations, who confiding much in their great Number and Strength, would not retire with their Effects to *Theodosiopolis*, during the Wars between the Emperor and the Mahometans. *Theodosiopolis* was a great and powerful City, in those times accounted impregnable, and situated close to *Artze*. The Infidels did not fail to besiege this Borough; the Inhabitants made a vigorous Defence six Days, intrenching themselves upon the tops of their Houses, from whence they incessantly flung Stones and Arrows. *Abraham*, the General of the Besiegers, finding such an obstinate Resistance, and apprehending that the Place might be reliev'd, caus'd it to be set on fire on all sides; thus sacrificing this wealthy Booty to his Reputation. *Cedrenus* tells us, that one hundred and forty thousand Souls perish'd in this Siege by Fire or Sword. The Husbands, says he, leap'd into the Flames with their Wives and Children. *Abraham* found in it abundance of Gold and Instruments of Iron, which the Fire could not consume. He also took a great many Horses, and other Beasts of Burden. *Zonaras*, with very little

little difference, gives the like account of the Destruction of *Artze*, but he does not mention *Theodosiopolis*. This Author only informs us that *Artze* had no Walls, and that its Inhabitants had fortify'd the Avenues of it with Wood; and I believe they us'd all they could find about the Country in that service, for the Species of it is now lost. As the Town was reduc'd to ashes, and that this Passage is absolutely necessary for Trade, it is very probable the Remnant of those poor Inhabitants, and the foreign Merchants who afterwards settled here, that they might not be in danger of the like Miseries, retir'd to *Theodosiopolis*, which, according to *Cedrenus*, was close to it.

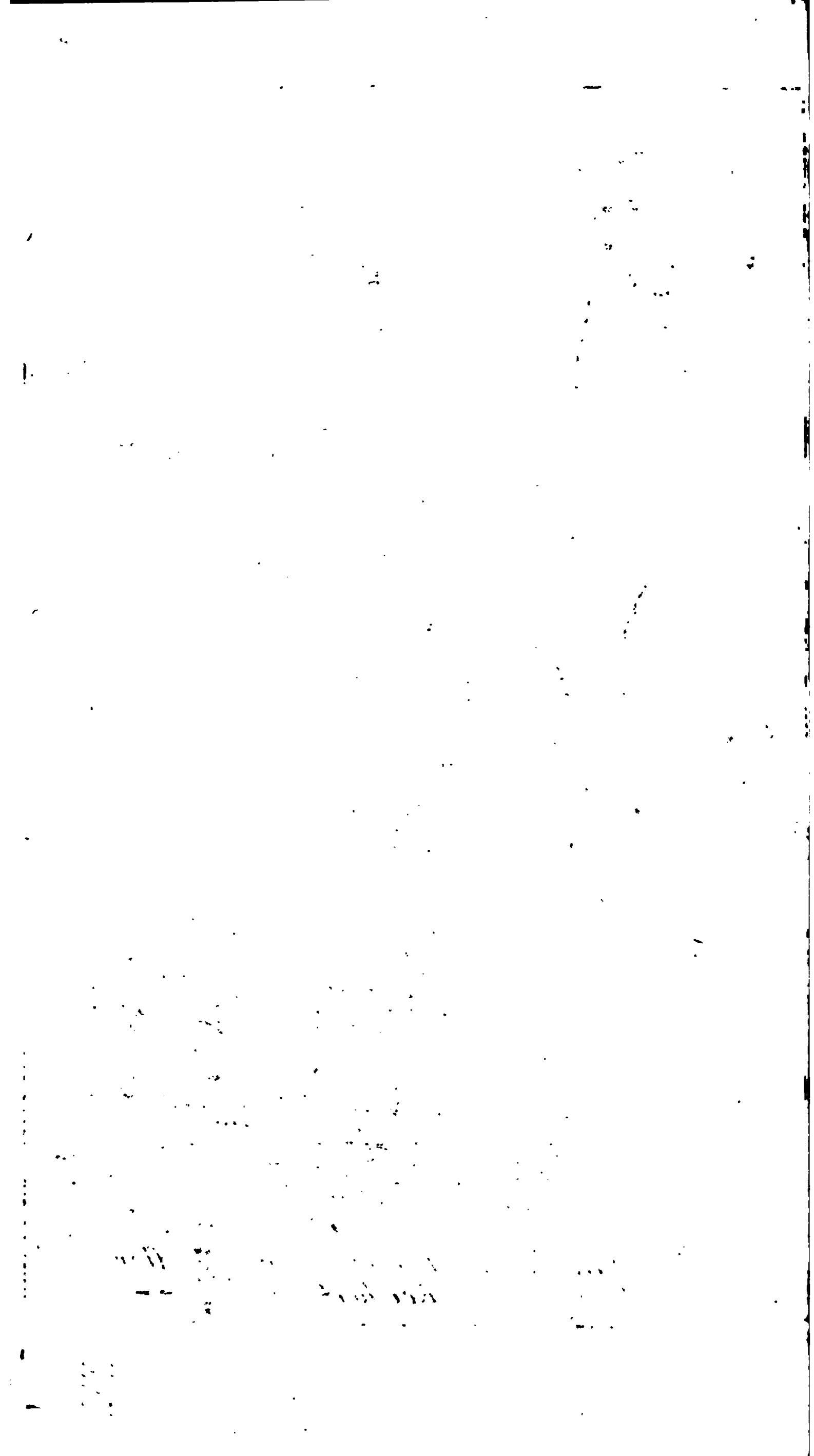
The *Turks*, who perhaps thought *Theodosiopolis* too long and troublesome a Name, gave it that of *Artze-rum*, that is to say, *Artze of the*  
 \* *Greeks*, or of the *Christians*; for *Rum* or \* *Ῥώμη*. *Rumili* in the *Turkish* Language signifies *Romania*, or the Land of the *Greeks*. They divide *Romelia* or *Rumili* into that of *Europe* and that of *Asia*; from *Artze-rum* comes *Arzerum* and *Erzeron*, according to the Pronunciation of the Generality of the *Franks*. We must take care not to confound this City of *Theodosiopolis* with another of the same Name, which was upon the River *Abborras* in *Mesopotamia*, and which the Emperor *Anastasius* had fortify'd with good Walls, as we are told by *Procopius*. The same Author makes mention of the *Theodosiopolis* we have now been speaking of. 'Tis believ'd that *Ortoghul*, Father of the famous *Othoman*, the first Emperor of the *Turks*, was the Taker of *Erzeron*; but this is not certain, for *Armenia* continued to have its Kings under *Selim* the first. The Similitude of Names has made many imagine that *Erzeron*

was the City of *Aziris*, which *Ptolemy* places in *Armenia the Less*.

Give me leave, my Lord, to go from *Erudition* into *Natural History*. We observed in the Fields about this City a very fine Species of *Poppy*, which the *Turks* and *Armenians* call *Apbion*, as they do the common *Opium*: yet they do not extract *Opium* from the Kind we now speak of; but by way of delicacy they eat the Heads of it when they are green, tho' very acrid, and of a hot Taste.

The Root of this Plant is as thick as a Man's little Finger, and a Foot long, white within, brown without, fibrous, full of a Milk which is of a dingy white, very bitter and very acrid. Usually the Stalks are a foot and a half, or two foot high, three or four lines thick, strait, firm, pale-green, bestrew'd with whitish Hairs, stiff, three lines long, unless towards the top, where they are cover'd with short Hair. The Leaves are a foot high, and are slash'd almost like those of the *wild Poppy*, in several parts almost to the Rib. These pieces are about two inches and a half long, and nine or ten lines broad, deep-green, and as it were shining upon certain Stocks, slash'd about the Rims with great Notches, pointed, and ending in a white Hair, like those that cover the Leaves; and all these Hairs are as stiff and as long as those of the Stalks. Each Stalk commonly supports but one Flower, the Button whereof, which is eighteen or twenty lines long, is cover'd with a Cup consisting of two or three membranous Leaves, hollow, whitish towards the edge, bristling with Hairs. They fall when the Flower blows, and then you perceive that it consists of from four to six Leaves, two inches and a half long, and three and a half broad,







rounded like those of other Poppies, and of the Colour of the wild Poppy, more or less deep, with a great Spot, which is also more or less obscure. The inner Leaves are a little narrower than the outer, and stick hard against the Pedicule ; nay, oftentimes they fall not till two days after the Stalk is cut. The middle of the Flower is fill'd by a Pistle an inch long, oblong, spherical upon some Stocks, pale-green, sleek, rounded toward the top like a Cap, purple, slash'd in a point near the edges, and set off with about a dozen Bands, deep violet-colour, dusty ; which going out from the same Center, distribute themselves in Radiusses, and terminate in one of the Points that are at the edges. This Pistle is surmounted by a great tuft of Stamina in divers Rows, shining-grey, each laden with a Summit, deep-violet, dusty, a line and a half long, and half a line broad. The Plant yields a limpid Juice, but the Pistle full of a Milk of a dingy white, very bitter and very acrid like the Root. This Pistle comes to be a Fruit or Cod. This fine Species of Poppy is mightily pleas'd with the King's Garden, nay, and with *Holland* too, where we have communicated it to our Friends. M. *Commelin*, a very able Professor of Botanicks at *Amsterdam*, has publish'd the Figure of it.

The 24th of *June* we return'd to *Erzeron*, where we were inform'd by M. *Prescot*, who has been ten or twelve Years Consul for the *English* Nation, that there were two Caravans ready to set out, one in three days for *Tocat*, and the other in ten or twelve for *Teflis*. We resolv'd to go to *Teflis*, not only to have Sight of *Georgia*, which is the finest Country in the World ; but also to gather in our Return the Seeds of so many fine Plants which we had ob-

served about *Erzeron*. Over and above this, we were told, that there were a great many Thieves on the Road of *Tocat*, who would retire, according to their Custom, about the end of the Summer, because then the Fields were burnt up by the great Heats, and yielded no more Forage. It is certain the Months of *June*, *July*, and *August* are the most favourable Season for Thieves : they every where find sufficient to keep their Horses nobly, and this is what they have most at heart ; for these Gentlemen don't go a foot like Beggars. On the side of *Tocat*, and in the *Turkish Georgia*, they reap at the end of *July*, whereas about *Erzeron* they don't cut the Corn till *September*. Of all the Caravans, this of *Teflis* is esteem'd least expos'd to danger.

We did not lose our time while this was getting together. When we were not upon the hunt, we went to have a little Conversation at the *English* Consul's, where there is always good Company. 'Tis the Rendezvous not only of the richest *Armenian* Merchants, but of all manner of Strangers whatsoever. *M. Prescott* is the most of a Gentleman of any Man in the World, extremely good-natur'd, and prevented our Wishes in every thing that might be a Gratification to us : I am even afraid the Natives abuse his Goodness, for they beset him continually. Tho he is not of the *Roman* Communion, yet he performs all manner of good Offices to the Missionaries ; he often gives them Lodging in his House, and assists them in their Entrance and Departure from the Country with abundance of Charity. We were told that three or four Days Journey from the Town there were good Mines of Copper, whence they drew most of that which is wrought in the *Greek* Suburb, and dispers'd

pers'd all over *Turkey* and *Persia*. They also assur'd us that there were Mines of Silver about *Erzeron*, as well as upon the common Road from that City to *Trebisond*. We could not see these last Mines, because the Beglerbey took the better Road, which is a great way from it. As to those that are about *Erzeron*, we could find no body that durst be our Guide to them; the Beglerbey himself would not advise us to go near them, because of the Jealousy of the Natives, who imagine that Strangers go thither only to run away with their Treasure. We were told that there was some Lapis Lazuli to be found among those of Copper, but in small quantities, and that it was too much mix'd with Marble. That which is found towards *Toulon* in *Provence*, in the Mountain of *Carqueirano*, has the same Fault; but certainly it is not in the *Armenian* Stone, as many have fancy'd. The *Armenian* Stone, as appears by the Description of *Boet*, is of a sky-blue, very smooth, but apt to crumble. Those about *Erzeron* and *Toulon* are very hard, harder even than Lapis Lazuli; for properly speaking 'tis nothing but a sort of Marble naturally kneaded with Lazuli. Perhaps the finest Lazuli is only a Species of Verdegrease, or natural Rust. Perhaps also 'tis Gold disguis'd by some corrosive Liquor, as Verdegrease is nothing but Copper disguis'd by Wine and the Skin of Grapes. Besides that Lazuli is found in Gold Mines, there seem to be in this Stone some Threds of Gold as it were still uncorrupted.

We one day enquir'd of Mr. *Prescot*, in what Parts died Mr. *Vernon* a learned *English* Mathematician, that had made very fine Astronomical Observations in the *Levant*, and who is honourably mentioned by *Wheeler* and *Spon*: The Con-

ful inform'd us he had often told him he would come to some ill end with all his Knowledge, if he did not learn to keep his Temper. Mr. *Vernon* was a Man of admirable Vivacity, but he was too cholerick. In short, Mr. *Prescot* prov'd a true Prophet, and our Mathematician died at *Hispaban* of the Wounds he receiv'd in the Head, in a Quarrel he had with a *Persian* one day after dinner. Mr. *Vernon* accus'd the *Mabometan* of having robb'd him of a very good Knife, *English*-make; the *Persian* only laugh'd at him, whether he had taken the Knife or no; the *Englishman* was provok'd more at this than t'other. The Dispute grew warm; from Words they came to Blows, and the *Persian* wounded Mr. *Vernon* so dangerously in the Head, that they were forc'd to tie him upon his Horse, and carry him to *Hispaban*, where he died some days afterwards wanting Assistance, for the *English* were not then settled in that City. At present they are very powerful there, and live like so many Lords. Their Magnificence sometimes exceeds even to Profusion, even when the Court pays them a Visit.

While our People were busied in packing up our Bales, we often simplicd with a great deal of Pleasure, especially in a Valley of the *Forty Mills*, which is no more than a Walk from the City at the Entrance of two very steep Mountains, from which run several fine Springs, that form a considerable Stream, which not only turns a great many Mills, but also waters one part of the Country quite to the City. In one of these Mills we had the Satisfaction to proceed to the Nomination of one of the most beautiful Genus's of Plants that is in all the *Levant*; and accordingly we gave it the Name of a Gentleman very valuable both for Learning and Virtue: I mean M. *Morin* of the Royal Academy of Sciences,  
Doctor





Doctor in Physick of the Faculty of *Paris*, who by singular good Fortune has rais'd this Plant from the Seed in his Garden of the Abbey of *St. Victor*; I say, by singular good Fortune, for it would not come up in the King's Garden, nor in some others where I had caus'd it to be sown. It seems to have been proud of bearing the Name *M. Morin*, who always lov'd and cultivated Botany with great Application.

The Root of the *Morina* is thicker than a Man's Thumb, a foot long, divided into great Fibres, brown, chap'd, but a little hairy. Its Stalk, which is two foot and a half high, is firm, strait, sleek, purple at first, two or three lines thick, also reddish, but hairy at the top, usually accompanied at each Joint with three Leaves pretty like those of the *Carolina*, bright-green, shining, four or five inches long, and about one inch wide, slash'd, wavy, garnish'd with yellow Prickles, firm, hard, four or five lines long. The Leaves diminish a little towards the top, and are somewhat hairy beneath. From their Bosoms grow Flowers by Stages, and in double Rows, an inch and a half long. Each Flower is a crooked Pipe very slender towards the Bottom, where it is white, and slightly haired; but it opens upwards, and parts into two Lips. The upper is turn'd up, and about five inches long, and four broad, rounded and deeply hollow'd inwards. The under is a little longer, and slash'd into three parts, rounded also. The opening of the Pipe which is between these two Lips, is quite uncover'd. Two crooked Stamina that jut out almost three lines, whitish, and laden with yellowish Apices, are fastned against the upper Lip. The Thred of the Pistile, which is a thought longer, ends in a greenish Button. The Cup is a Pipe three lines long, deeply cleav'd  
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into two Tongues, rounded, lightly channell'd. 'Tis from the bottom of this last Pipe that the Flower rises. There are often two sorts upon the same Stock, one quite white, the others of a Rose-colour with a touch of Purple, and whitish edges. All these Flowers have the same Smell as those of the *Honey-Suckle*, and bear upon an Embryo of Seed. The Leaves of this Plant have at first a faintish grassy taste, but afterwards one finds it somewhat tartish.

We then went to kiss the Beglerbey's Vest, and to desire a continuation of his Protection. He had the goodness to return us thanks for the care we had taken of his Health, and of all his Family. He gave us unask'd the Letters of Recommendation which we wanted to the Bassa of *Cars*, and order'd us besides a very honourable Patent, wherein he prais'd our Capacity in matter of Physick, and gave good Testimonies with relation to our Behaviour.

*Journey into Georgia.* We set out from *Erzeron* the 6th of *July* to go to *Teflis*, and came to *Elzelmic*, a Village to the North-East, three Hours Journey from the Town. Our Caravan consisting of Merchants, whereof some went to *Cars* and to *Teflis*, and others to *Erivan*, and some few to *Gangel*, were in number but about two hundred Men, arm'd with Lances and Sabres; and some had Fuses and Pistols. The Country of *Erzeron*, for half of the way to *Elzelmic*, is very dry; its Hills are quite bare. You afterwards enter into a Plain, shut in to the right and left by Eminences, whereon was still a good deal of Snow. There fell some about *Erzeron* in the night between the 2d and 3d of *July*.

The 7th of *July* we set out at half an hour after three in the Morning, and encamp'd about  
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ten near a Village call'd *Badijouin*, after having pass'd by another, whose Name I have forgot. There is not a Tree to be seen in all this part of the Country, which otherwise is flat, well cultivated, and water'd abundantly as the Fields of *Erzeron*. Were it not for this, half of the Corn would be burnt up: yet this seems very strange, for from these very Fields which they are forc'd to water by Art, you see the Snow upon the neighbouring Hills. On the contrary, in the Islands of the *Archipelago*, where the Heats are ready to calcinate the Earth, and where it never rains but in Winter, the Corn is the finest in the world. This plainly shews that all Soils have not the same nutritious Juice: That of the *Archipelago* is like a Camel, one drinking serves it a long while. Perhaps Water is more necessary to that of *Armenia*, to dissolve the fossile Salt wherewith it is impregnated, which would destroy the Contexture of the Roots, if the little Clods were not well moisten'd with a proportionable quantity of Liquid, and accordingly they turn it deep up. Tho' the Ground is not hard, they yoke three or four pair of Oxen or Buffaloes to one Plough; which they certainly do to mix the Earth more thorowly with the fossile Salt, which would lie in too great quantities upon the Surface, and burn up the Plants. On the contrary, in *la Camargue* of *Arles*, which is the fruitful Island form'd by the *Rhone* below the Town, they only give the Earth a slight flourish, to avoid mixing it with the Sea-Salt that is beneath. With this Precaution, *la Carmague*, where there is but half a foot of good Soil, is the most fruitful part of *Provence*; and the *Spaniards* nam'd it *Comarca*, by way of excellence, when the Earls of *Barcelona* were Masters of it. *Comarca* in their Language signifies a fruitful Field.

Field. Thus the word *Camargue* does not come from the *Camp* of Marius, as is pretended, for that *Roman* General never did encamp in it. The great Ditch that he cut to fortify his Camp, and to bring his Ammunition from the *Mediterranean*, was, according to *Plutarch*, between the *Rhine* and *Marseilles*. The Footsteps of that Work are still to be seen on the side of the *Fos*, a Village near *Martigues*, which still retains the Name of *Marius's Ditch*; and not that of the *Phocians*, a People of *Asia* above *Smyrna*, that settled at *Marseilles* during the Wars between the *Greeks* and the *Persians*. A thousand Pardons, my Lord, for this Digression: We are so us'd to go out of the way when we are simpling, that 'tis no wonder I sometimes wander in the Letters you permit me to write to you.

I return to our Caravan. It set out the eighth of *July* about nine in the Morning, and travell'd till one in the Afternoon over large Champains, very negligently cultivated, but, as we were inform'd, in themselves excellent. We observ'd very fine Plants in them, as we also did the day before; but that's all, for there's neither Town nor Village near, and not the least Bush to be seen. Our Tents were pitch'd near a Stream that turns a Mill, I know not for what use; for we met not one Soul the whole day.

Our Course the ninth of *July* was much more agreeable. Though they made us be moving at three in the Morning, we put in about ten, after having pass'd over some low Mountains, whereon we saw Pines of the same Species as those of our Mount *Tarare*. The shifting of the Scene affords no small Delight in travelling: nothing can be more tedious than marching along vast Plains, where all that is to be seen is Earth and Sky; and were it not for the Plants, I should rather



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rather chuse to be upon the Sea, I mean in calm Weather ; for I must freely own, in a Storm one would give all one has in the world to be set down in the most disagreeable Plain in the whole Universe. We encamp'd this day at *Coroloucalesi*, a Village which in our Tongue might be call'd *the Tower of Corolou*. Our Harvest was tolerably good ; and as I have no use here for my Learning, for I know nothing of *Corolou* or its *Tower*, you will give me leave to send you the Description of a Plant, which is still one of the highest Delights of Monsieur the first Physician. It has thrive very well, and brought forth Flower and Seed to Perfection in the King's Garden ; and in all probability will flourish there many Years.

It is an Umbellifer, to speak like a Botanist, the Root whereof goes a foot a half down ; it is as thick at the Neck as a Man's Arm, and divided into some other Roots of the thickness of a Man's Thumb, not very hairy, cover'd with a brown Bark, full of Milk, acrid and very bitter. The lower Leaves, which are about three foot broad, and as many long, are so slenderly cut, that one cannot compare them better, than to those of another Species of this Genus, which *Morison* calls *Cacbrys semine fungoso, levi, foliis ferulaceis*. The Comparison seems to halt a little, for there is no Species of *Ferula* with such slender Leaves ; and without following *Morison's* Example, I had better have compar'd the Leaves of this I am speaking of to those of *Fennel*. The Stalks of our Plant rise to four foot high, as thick as Man's Thumb, firm, hard, strait, solid, cover'd with a Flower like that of *fresh Plumbs*, sleek, channell'd, knotty, garnish'd at the Joints with two or three Leaves, much smaller than the others ; and from the Bosoms  
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of these, towards the top, grow three or four Branches, which form a Plant pretty much rounded. The Extremities of these Branches are laden with Umbellas or Clusters half a foot diameter, consisting of unequal Rows that sustain other Clusters smaller, and as it were spherical, terminated by yellow Flowers of five, six, or seven Leaves, a line and a half long, with a point turn'd inward, which make them seem as if they were hollowed. The Stamina and the Apices are of the same Colour. The Cup, which at first is but two lines long, grows perceptibly as the Flowers pass away, and afterwards becomes a Fruit about ten lines long and six broad, consisting of two parts, rounded at the back, garnish'd lengthways with little Wings or Leaves, membranous, and white like the Fruit of the *Lactepitium*. We must nevertheless refer our Plant to the Genus of *Cacbrys*, because the parts of its Fruit are spongy, three lines thick, and full of Seed thicker than a Barley-corn. The Leaves of this Plant are a little aromarick, but very acrid, and very bitter.

The 10th of *July* we set out at three in the Morning, and travell'd till past twelve at Noon over agreeable Mountains well stock'd with Pines. Indeed we were not very attentive in examining the Nature of them, for we were from time to time alarm'd with the sight of some Knots of Thieves arm'd with Lances and Sabres. However, they durst not attack us, imagining we were the stronger, tho they happen'd to be very much deceiv'd, and might have had a good Pennyworth of us had they ventur'd. We had *Turks* enow indeed in our Caravan; but the *Armenians*, as we were inform'd by our *Druggermans*, began to talk about a Capitulation; and if the Thieves had not made off, they had infallibly sent an Envoy

Envoy to them to treat of a Ransom. The next day we travell'd down-hill into a good handsome Plain, where we encamp'd at *Chatac*, a sorry Village upon a Stream that falls from some Hills where the Grass was but just coming up. Scarce was there enough for Pasture in the very best Spots of Ground. The Ways here are hedg'd with that fine Species of *Ecbium* with red Flowers; which *Clusius*, the greatest Observer of Plants of his Age, discover'd in *Hungary*. The Stalks grow three or four together, a foot and a half or two foot high, three lines thick, pale-green, spotted with deep red, brittle, roughen'd with white Hairs, garnish'd with Leaves half a foot long, and but half an inch broad, of the same Colour and Contexture as those of the common *Ecbium*, but much more bristled of both sides. They diminish to the top, and from their Bosoms almost from half way of the Stalk to the extremity grow slips an inch and a half long, crook'd like a Scorpion's Tail; whereon rest two rows of Flowers eight or nine lines high, turn'd in like a crook'd Pipe, open and slash'd into five rounded parts, the undermost whereof are shorter than the uppermost. These Flowers are of a Madder-colour, red but not bright. The Stamina, which jut out three ways, are a little more shining, but their Apices are deep-colour'd. The Cup is about half an inch, slash'd into five parts, very narrow and very hairy. The Pistile is of four Embryos, which come to be as many Seeds, a line and a half long, brown, of the shape of a Viper's Head.

The twelfth of July we were jogging by four in the Morning, and travell'd till Noon in one of the finest Plains imaginable. The Earth, tho' black and fat, is not very productive, because it freezes a-nights; and we often found Ice about  
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the Springs before Sun-rise. As hot as it is in the Day-time, the Cold of the Nights puts the Plants terribly back ; and the Corn was not above a foot high, and the other Plants were not more forward than they are towards the end of *April* about *Paris*. The way of manuring these Lands is still more surprizing, for they will yoke you ten or a dozen pair of Oxen to one Plough. Each pair of Oxen has its Postilion, and the Ploughman pushes the Share along with his Foot besides ; and this they do, to make deeper Furrows than ordinary. Experience has certainly taught them that it was necessary to go very deep, either to mix the upper Soil which is too dry, with that beneath, which is less so, or to preserve the Seeds from hard Frosts ; for were it not upon some such Considerations, they would not be at so much Pains and Expence. We often enquir'd the reason of our Guides, who barely told us 'twas their way in that Country. There are no Trees in these Fields but a few Pines, which they drag along the Roads to carry them into the Towns and Villages, by tying as many Oxen to them as are necessary to pull them along: This did not surprize us. In *Armenia* you hardly meet with any thing else but Oxen and Buffaloes yok'd, or with Loads on their Backs like Mules. Their Pines however, by the Confession of the Natives themselves, begin to stand very thin, and there are but few of them that will rise from Seed. I know not what they will do when they have cut down all the great Trees, for they can't build without them : I don't speak of building their better sort of Houses, where they use Beams only to support the Coverings ; I mean their Cottages, which are their most common Habitations, the four Walls whereof are made of Pines, rang'd pointways in right Angles one upon another.



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ther up to the Covering, and fastned at the Corners with wooden Pins. We found no new Plant this day, and began to be a little alarm'd at seeing among some rare ones, which we had observ'd more than once, common *Mallows*, *Plantain*, *Pellitory of the Wall*, and especially *Wall-wort*, *Bank-Cresses*, and that Plant which is sold at *Paris* for a Looseness, by the Name of *Tba-litron*. We thought we were got into *Europe* again; yet we insensibly arriv'd at *Cars*, after a March of seven Hours.

*Cars* is the last Place in *Turkey* upon the Frontiers of *Persia*, which the *Turks* know only by the Name of *Agem*. I was a little at a loss one day at the Beglerbey's, who ask'd me what Folks said in *France* of the Emperor *Agem*? As Good-luck would have it, I remember'd to have read in *Cornuti*, that the *Lilac* of *Persia* was call'd *Agem Lilac*, and this made me conceive that *Agem* must signify *Persia*. But to return to *Cars*; the Town is built upon a Bank, expos'd to the South-South-East. The Compass is almost square, and somewhat bigger than half of *Erzeron*. The Castle of *Cars* is very steep upon a Rock at the top of the Town. It seems pretty well kept up, but 'tis defended only by old Towers. The rest of the Place is like a kind of Theatre, behind which is a deep Valley, steep on every side, and thro the middle of that runs the River. This River does not go to *Erzeron*, as *Sanfon* believ'd; on the contrary, it comes from that great Plain, which is the way from *Erzeron* to *Cars*, and falls from those Mountains where we first saw Thieves. After having winded about this Plain, it comes to *Cars*, where it forms an Island, running under a Stone Bridge, and follows the Valley that is behind the Castle. There it not only turns several Mills, but also waters the Fields and Gardens.

dens. At last it joins the River *Arpagi*, which flows not far from thence ; and these two Rivers, join'd together by the Name of *Arpagi*, serve as a Frontier to the two Empires, before they fall into the *Araxes*, which the *Turks* and *Persians* call *Arras*. What may have deceiv'd *Sanfon*, is, that the *Araxes*, as will afterwards appear, has its Source in the same Mountains as the *Euphrates*. That Author places *Cars* at the Conflux of the two imaginary Branches of the *Euphrates*, which, according to him, form a considerable River that runs to *Erzeron*. These Faults must be imputed to the bad Accounts that have been given him ; for *Sanfon* was an excellent Man, and the first that drew good Maps in *France*.

*Cars* is not only a dangerous Town upon account of Thieves, but the *Turkish* Officers also generally make great Exactions from Strangers. We desired to see the *Bassa*, upon occasion of the Extortions we were threatned with. His *Chiaia*, to whom we were carried first against our Will, very fairly told us all our Patents signify'd not a Farthing, and that certainly we should never be allow'd to go into the Country of *Agem*. And yet we had shewn him a Commandment from the *Porte*, and a Passport from the *Beglerbey* of *Erzeron*, who is superior to the *Bassa* of *Cars*. Here follows the Analysis the *Chiaia* was pleas'd to make of these Authorities. As to the Commandment of the *Porte*, says he, 'tis the most venerable Patent in the World, (and he put it to his Forehead every moment) but the Town of *Cars* is not mentioned in it. I answer'd, it was impossible to put in a Sheet of Paper the Names of all the great Cities in their Empire. The Passport of the *Beglerbey* of *Erzeron* imports, says he, that you may come here, but it does not say you  
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may go further. As I had got a Translation of it made at *Erzeron*, I begg'd the Chiaia to read it over again, protesting that the Beglerbey had made us believe that this Passport would remove all Difficulties that might impede our passing from *Cars* into *Gurgistan*, which belongs to the Emperor of *Agem*, and that this was what we really intended to do. After some Disputes about this Passport, we told him we should be very glad to kiss the Bassa's Vest, and present him the Beglerbey's Letter. He answer'd, that he would take care to deliver the Letter; but he was sure the Bassa would never suffer us to go out of the Grand Signior's Territories: yet he would go and know his Pleasure. Accordingly he left us very abruptly, to wait, as he said, upon the Bassa in his Apartment.

After having danc'd attendance a long while, we were told we should run the risque of lying in the Streets, if we did not make haste into the Suburb where our Caravan-seria was. Tho the *Turks* and *Persians* live together in as much Peace as can be wish'd, they nevertheless shut the Gates of their Town at Sun-set. Before we went, we desired one of the Chiaia's Servants to tell him that we were forced to be gone, because it grew towards Night, but that we should be very glad to know our Fate before we went, if possible. He sent us word that the Bassa his Master having read and considered of the Beglerbey's Letter, could not allow us Passage; but that the next day he would call together the Musti, the Janizary-Aga, the Cadi, and the Chief Men of the Town, to read it: that without this Precaution, the Bassa might forfeit his Head, if it came to be known at *Constantinople* that he had omitted to seize three *Franks*, that perhaps might be the Great Duke of *Muscovy's* Spies.

Spies. All these Ceremonies fretted us heartily: We apprehended they would be tedious, and that what with one Scruple, and what with another, our Caravan might go away without us, so that we supp'd very melancholy. Two Emisfaries from the Chiaia had the Goodness next Morning to rouse us at Day-break, to let us know in plain terms, that a Discovery had just been made of our being Spies, that the Bassa was not indeed informed of it as yet, so that the thing might still be remedied, but that we might assure ourselves the Information came from a good hand. As we did not seem at all frightened at this, they added, that Spies were condemn'd to the Flames in *Turky*, and that some of the most creditable People in the Caravan were ready to declare, that upon pretence of searching for Plants we observ'd the Situation and Walls of Towns, that we took Draughts of them, that we enquir'd critically into the Strength of the Garrisons, that we would know what part the most inconsiderable Rivers came from: all which certainly was most abominably criminal. This was the Talk of him who seem'd the greatest Rogue of the two; the other, who seem'd a little more moderate, said, to be sure we never came so far to pick Straws. We still insisted upon the good Testimonies which the Beglerbey of *Erzeron* gave of us in his Letter. They replied, that there was no reading of that till the Cadi return'd from the Country, where he was to stay a day or two longer. Upon this we parted very coldly.

By good Fortune, as we were walking thro the Town, we met an Aga of the Beglerbey of *Erzeron*, that was but just arriv'd, and that knew us immediately, having seen us visiting the Sick in the Palace. After the first Civilities, we told him

him the Trouble we were in. Surpriz'd at our Story, he went to the Bassa's Chiaia, and told him in our presence that there was no reason for hindring our Passage; that the Beglerbey *Coprogli*, to whom we were recommended at *Constantinople* by the Embassador of the Emperor of *France*, honour'd us with his Protection; that we had been permitted to accompany him from *Constantinople* to *Erzeron*, that he had been satisfied with our Advice and Prescriptions; and lastly, that Persons so well recommended by him, ought not to be receiv'd in that manner. He made a sign to us to retire, and gave us to understand by his Servant, that we should have Satisfaction very speedily. We went to a Coffee-house to wait for the Decision of this weighty Affair. A moment afterwards the same Chiodars of the Chiaia, that had call'd us the Spies of the Great Duke of *Muscovy*, and who were much rather Spies over us, for they kept us constantly in view, came to inform us with a forced Joy, in hopes of getting some small spill of Money out of us, that all the Passages of the Empire were open to us; but that we had infallibly been stopt, had it not been for the Beglerbey of *Erzeron*'s Letter, or that at least they had made us pay a hearty Duty, as they do most of those that go out of *Turky* into *Persia*. They had scarce finish'd their Speech, when the Aga, our Deliverer, came out, and carried us to the Chiaia, who made us smoke, and drink Coffee. He told us we might go whenever we pleas'd; that in consideration of the Beglerbey of *Erzeron*, he forgave us two Crowns which are due to him for all the Beasts of Burden that pass that way; and as he was told we were not Merchants but Physicians, he made it his Bargain, that before we went we should cure an Aga of his Acquaintance,

that had a *Fistula in ano*. As he said this gravely, and we did not care to fall into his Nets again, we thank'd him for his Civilities, and told him we would take care of his Friend, and give him all the Assistance we could during our Abode at *Cars*; but added, that a *Fistula in ano* could not be cur'd without cutting, and that we were so unfortunate as not to have Instruments to do it with.

We retir'd to our Camp much better satisfy'd than we were the day before. While we were at Table, one of the Servants of the Aga of *Erzeron* came and represented to us, that his Master had done us a very considerable piece of Service; that he did not exact any Gratuity from us, but that we knew the World better, than to go away without making him some Present or other. We came off for thirty Pence for the Servant, and two Oques of Coffee which we sent his Master; heartily glad of escaping at so cheap a rate. And for fear of a second Greeting, we resolved to keep in the Fields, in quest of Plants, till the Departure of our Caravan: thus the *Turks* always fleece Travellers, especially upon the Frontiers; but we must say this in their behalf, they commonly take up with whatever you are pleas'd to give them.

'Tis a reasonable Conjecture whether *Cars* be not the antient City that *Ptolemy* sets down among those that are in the Mountains of *Little Armenia*. The Resemblance of the Names will support it, and there is no need of being perplex'd because that Author places it in *Little Armenia*. Besides that this might be a Fault of Inadvertence, the Divisions of *Armenia* have been so often alter'd, that there is great Confusion among the Authors that speak of this Country. One might suspect too that *Cars* is the Place  
which







Beton  
Spica;

Gionofo  
13

which *Ptolemy* calls *Chorsa*, and which he says is in the *Greater Armenia*, only that he sets it down on the side of the *Euphrates*. This is what may have deceiv'd *Sanfon*; but it is certain *Cars* is very far from that River, and I could rather forgive those that have propos'd it as a doubt whether *Cars* be not the City of *Nicopolis*, which *Pompey* built in the Place where he beat *Mithridates*, since that City is said to have been between the *Euphrates* and the *Araxes*. *Cedrenus* and *Curopalatus* call *Cars* *Carse*, *Leunclavius* *Carseum*. This last says, that in 1579, *Mustapha Bassa*, who commanded the Army of Sultan *Amurath* against the *Persians* and *Georgians*, fortify'd *Cars*, and provided it with necessary Ammunitions. It might be made one of the strongest Places in the *Levant*.

The 12th and 13th of *July* the Caravan sojourned here to pay Customs. We departed next day at one in the Morning, because the richest of our Merchants, who had confess'd but part of the Money they were carrying into *Persia*, were willing to avoid any new Enquiries that the Officers might make. They mounted their Horses as soon as ever they were dispatch'd, and we travell'd over a great Plain, all the night-time, as dark as it was. About nine in the Morning we encamp'd near *Barguet*, a great Village, the Castle whereof, which is half ruinate, seems to have been a good Building in its time. We discover'd hardly any but common Plants, and especially abundance of yellow *Gallium* and *Gramen sparteum, pennatum*, C. B. About noon we descended into a pretty good Valley, half a League from *Barguet*. Among some scarce Plants we observ'd here a pretty singular Species of *Betony*, whose Seed has rais'd and multiply'd in the King's Garden. It is chiefly distinguish-

able in the length of its Leaves, which are half a foot long to one inch broad, and Culture has not alter'd them. This Plant has been long known in *France*, since Monsieur the first Physician found the Figure of it among the Plates, which M. *de la Brosse* his Great-Uncle, and Intendant of the King's Garden, had caus'd to be grav'd. It is a pity those Plates did not appear in time; they are as big as those of the Garden of *Aisted*, and much better grav'd. Monsieur the first Physician, who has lately recover'd them, gives us hopes of his making them publick.

I know not by what Fatality it has happen'd that most of the great Works of Botany wrote in *France* in the last Century, and which would have done great Honour to the Kingdom, have never yet appear'd. M. *Richer de Belleval*, Chancellor of the University of *Montpellier*, had describ'd and caus'd to be engraven a vast Number of scarce Plants that grow in the *Alpes* and *Pyrenees*, and that pass daily for unknown Plants. It appears by the Plates which are in the hands of his Heirs, that the *Baubinusses* never discover'd any thing so fine in those times. The Work of F. *Barillier* is buried at the Bottom of the Library of the *Dominicans* in the Street of *St. Honoreus*. That indefatigable Man, after having travell'd all over *Spain* and *Italy*, and laid out a great deal of Money to get the finest of his Discoveries engrav'd, dy'd at *Paris*, without having publish'd any thing; and there is no likelihood of that fine Collection's ever seeing the Light. The same will happen to the Labours of F. *Plumier*, a Minim, unless you, my Lord, promote the Edition of it; it may be said, in praise of that Father, that he alone has describ'd and drawn more *American* Plants than all that ever pretended to treat of them besides put together.

gether. It is very easy to make Books of Plants, by publishing the Figures of such as are cultivated in a Garden, and as are sent one in Seeds or Roots by a Correspondent; but F. *Plumier* made four Voyages into *America*, and dy'd at *Cadiz*, just as he was going by your Orders to *Pern*. For my part, I flatter myself, my Lord, that you will continue me the Honour of your Protection, and cause to be grav'd the many beautiful Plants which I have observ'd in my Voyages.

This is one of those Digressions that are allowable only in Letters: the epistolary way of Writing will admit of every thing, and is wonderful convenient for Travellers, who cannot help straying a little out of the way sometimes in a long Journey. But I'll go back to the Caravan. The 15th of *July* we set out at four in the Morning, and pass'd over Plains pretty well cultivated, interspers'd with some agreeable Hills, whereon the Corn was much forwarder than about *Erzeron*. They sow a great deal of Flax, especially near the Villages, which are pretty frequent. About seven in the Morning we forded a little, tho not inconsiderable River, which, as we were inform'd, discharg'd itself into the *Arpagi*. The great Caravan left us a League from this Place to go to *Gangel*, and we were in a pretty great Consternation to see ourselves reduc'd to such a small Company as three Merchants that were going to *Teflis*. A *Turkish* Aga, encamp'd upon the Road, sent two Guards to learn who we were; but as they could not read, they only cast their Eyes upon our Passports, and demanded for their pains some Trouts which our Druggermans had caught. They made our Merchants pay ten Aspers per Load, and got each a piece of Soap to shave himself with.

We this day discover'd in my mind the finest Plant that the *Levant* produces. 'Tis a Species of *Elephas*, with great Flowers, the Trunk whereof turns in downwards.

Its Root, which is about two or three inches long, is but a line and a half thick, hard, reddish, hairy, and puts forth a Stalk nine or ten inches high, square, purple towards the Bottom, slightly haired, accompanied with Leaves opposite cross-ways, two and two, from an inch to fifteen lines long, and nine or ten lines broad, like those of the *Pediculary*; yellow, hairy about the Edges, dented like a Battlement, vein'd. From their Junctures rises a Flower on each side, made like a Pipe behind, greenish, but a line and a half or two lines long. This Pipe afterwards opens into two Lips, the uppermost whereof is first dilated into two kinds of Ears pretty much rounded, between which grows a Trunk or crooked Pipe nine lines long, one line thick, ending in an oval Lip, a line and a half diameter, cur'd, edg'd with little Hairs, and beyond this juts out the Thred of the Pistile. The Under-lip is an inch long, and an inch broad, and slash'd into three parts, the two side ones being shap'd like two great Ears. The under part is reflash'd into three pieces. The side ones are rounded also, but the middlemost is only a little Beak very sharp pointed. This whole Flower is of a Saffron-yellow, except the Bottom of the Upper-lip which is whitish. The Stamina are very short and conceal'd under the Wings of the Upper-lip. Their Summits are two lines long, and a line broad, flatten'd, pale-yellow. The Upper-lip represents the Trunk of an Elephant when he is bending it to bring something to his Mouth, whereas in the other known

p

p

p

re magno  
roll. Inf.

re magno





known Species of this Genus this Lip turns up. The Cup is of one single piece, three lines long, slightly haired; the Upper-lip is obtuse, hollow'd. The under is more deeply cleav'd into two pieces. Each Flower is fastned to a Stalk half an inch long, and very slender. The Pistile, which is a Button somewhat oval, is but a line long, and comes to be a Fruit half an inch long, almost square, with rounded Corners, pale-green, membranous, about two lines and a half thick, divided length-ways into two Apartments which open sideways, and inclose Seeds a line and a half or two lines long, and one line thick, channell'd lengthways, and of the Form of a little Kidney.

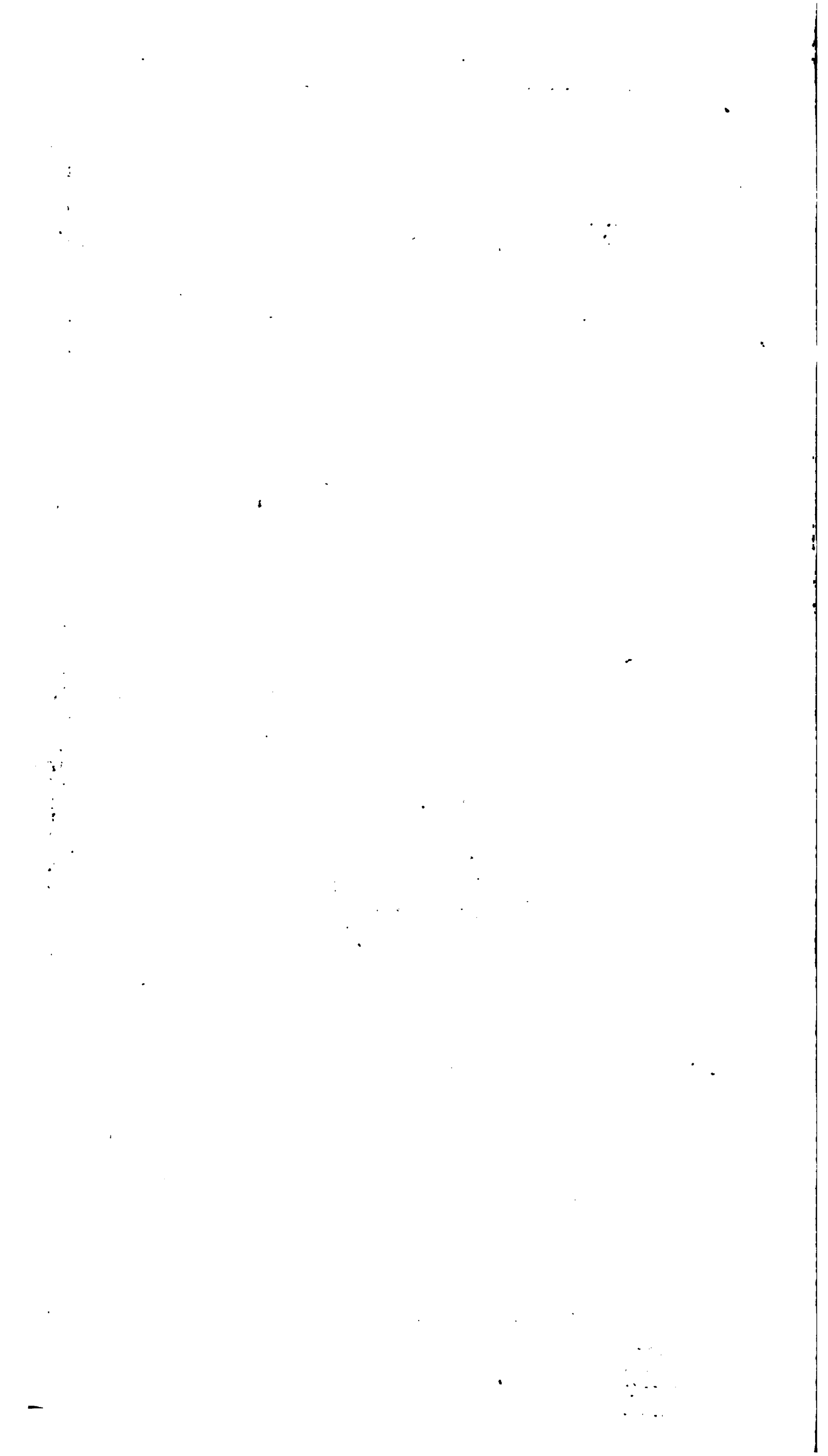
The 16th of *July* we were moving at four in the Morning, and about eight encamp'd in a large fine Meadow, where our Tents were pitch'd for the first time in the Dominions of the King of *Persia*. We lay the night before but one Hour's Journey from the Frontiers, which is taken from the top of a Hill, at the Descent whereof begins the *Persian Georgia*, or the Country which the *Persians* call the *Gurgi-stan*, that is to say, *the Land of the Georgians*; for *Tan* is an antient *Celtick* Word, signifying a Country, and this Word continues in use all over the East, where they say *Curdistan*, *Indostan*, &c. meaning the *Land of the Curdes*, that of the *Indians*, &c. We could see a great many pretty considerable Villages; but all this fine Country yields not one single Tree, and they are forc'd to burn Cow's Dung. Oxen are very common here, and they breed them as well for their Dung as for their Flesh. They will yoke fourteen or fifteen pair to one Plough, to turn up the Ground. Each pair has its Man to drive it, mounted like a Postilion: all these Postilions, who

who yawl and roar like Sailors in a Storm, make together a most intolerable Confort. We had been accustom'd to this Noise ever since we left *Erzeron*. Sure 'twas not this Ground in *Georgia* that is spoken of by *Strabo* to have been only glanc'd over with a wooden Plow, instead of an Iron one.

This *Georgia* is an excellent Country. The Moment you are got into the King of *Persia's* Dominions, People come and present you with all manner of Provisions, Bread, Wine, Fowls, Hogs, Lambs, Sheep. They especially accost *Franks* with a smiling Countenance, whereas in *Turky* you meet with none but serious Fellows that survey you gravely from head to foot. What surpriz'd us most, was, that the *Georgians* despise Money, and will not sell their things: Neither indeed do they give them; but they truck with you for Bracelets, Rings, Necklaces of Glass, little Knives, Pins or Needles. The Girls fancy themselves finer than ordinary, when they have five or six Necklaces round their Neck, and hanging down to their Breasts; their Ears also are set off with them: and yet all this together makes a very queer Show. We therefore spread our Wares upon the Grass; and as we had been inform'd of their Customs, we laid out ten Crowns at *Erzeron* in what we thought would please 'em, namely, in *Venetian* Enamels, which are exactly like those of *Nevers*. We got a hundred for one by these Merchandizes; but you must not load yourselves too much with them, for you have vent for them no way but by Truck, and they give you nothing but Necessaries for them, and that too for no more than two days Journey; as if the antient Manner of the *Georgians* had been preserv'd only within that particular Country.

*Women of  
TEFLIS.*





These People, as *Strabo* says, are larger and handsomer than the rest of Mankind, but their Manners are very simple. They use no kind of Money, no Weight, no Measure, scarce can they count above a hundred; All their Traffick is by Exchange. We therefore trusted our little Treasure to these honest People; they took what they pleas'd, but it is very certain they did not abuse the Confidence we repos'd in them. They gave us a Hen as fat as a Turkey, for a Necklace that cost but six Blancs, (Farthings) and a great Measure of Wine for Bracelets of eighteen Deniers. The Hogs run about freely, whereas in *Turkey* they hunt them as unclean Animals: it is said they are much better in *Georgia* than any where else; but the reason I believe is, because most Travellers, who have generally coming Stomachs, think every thing excellent: indeed their Gammons seem'd to us a new kind of Food, for we had eat none since our Departure from the *Archipelago*. The *Georgians* look upon the *Turks* to be ignorant, and ridiculous in their abstaining from Hog's Flesh: the *Turks*, on the contrary, call the *Persians* *Schismatics*, and the *Georgians* *Infidels*, because they eat it without any scruple.

As to the *Georgian* Women, they did not surprize us, because we expected to find them perfect Beauties, according to the Description commonly given of them. The Women with whom we exchange'd our Enamels were not at all disagreeable; nay, they might be counted Beauties in comparison to the *Curdes*, whom we had seen towards the Sources of the *Euphrates*. Our *Georgians* had however an Air of Health that was pleasing enough; but after all, they were neither so handsome nor so well shap'd as is reported. Their Skin is often perfum'd with the  
Vapour

Vapour of Cow-dung; neither are those that live in the Towns any thing extraordinary, more than the others: so that I think I may venture to contradict the Descriptions that most Travelers have made of them. We brought the Capuchins of *Teflis* to be of our Opinion; they know the Country better than Strangers, and have not yet been able to persuade these Women to lay aside the use of the nasty Paint with which they spoil their Faces, to keep up the antient Customs of the Country. We were told that they stole the most beautiful Girls about six or seven Years old, to carry them to *Hispahan* or into *Turky*; the Parents of the Children and their nearest Friends often have a hand in these Doings. To avoid this Inconveniency, they marry them at seven or eight Years old, or shut them up in Nunneries; so that the Art of Ogling we had learnt at *Paris* was of no manner of use to us, for in all probability they had lately carried away all the Girls that were pretty to other Places. Here is the Picture of a *Georgian* Woman that we thought agreeable enough. The Custom of taking away the handsome People out of this Country is very far from being new. *Zonaras* observes, that by the King's Order they us'd to make Eunuchs of the likeliest Boys, and then sell them to the *Greeks*; but to appease Seditions, it often costs the Fathers their Lives.

What is most edifying upon the Frontiers of *Georgia*, is, that nothing is exacted from Strangers. You may go in and out of the King of *Persia's* Dominions when you please, without asking leave of any body whatsoever. The Merchants of our Caravan, which was grown somewhat more numerous by the way, assur'd us that they not only treated the *Franks* respectfully,

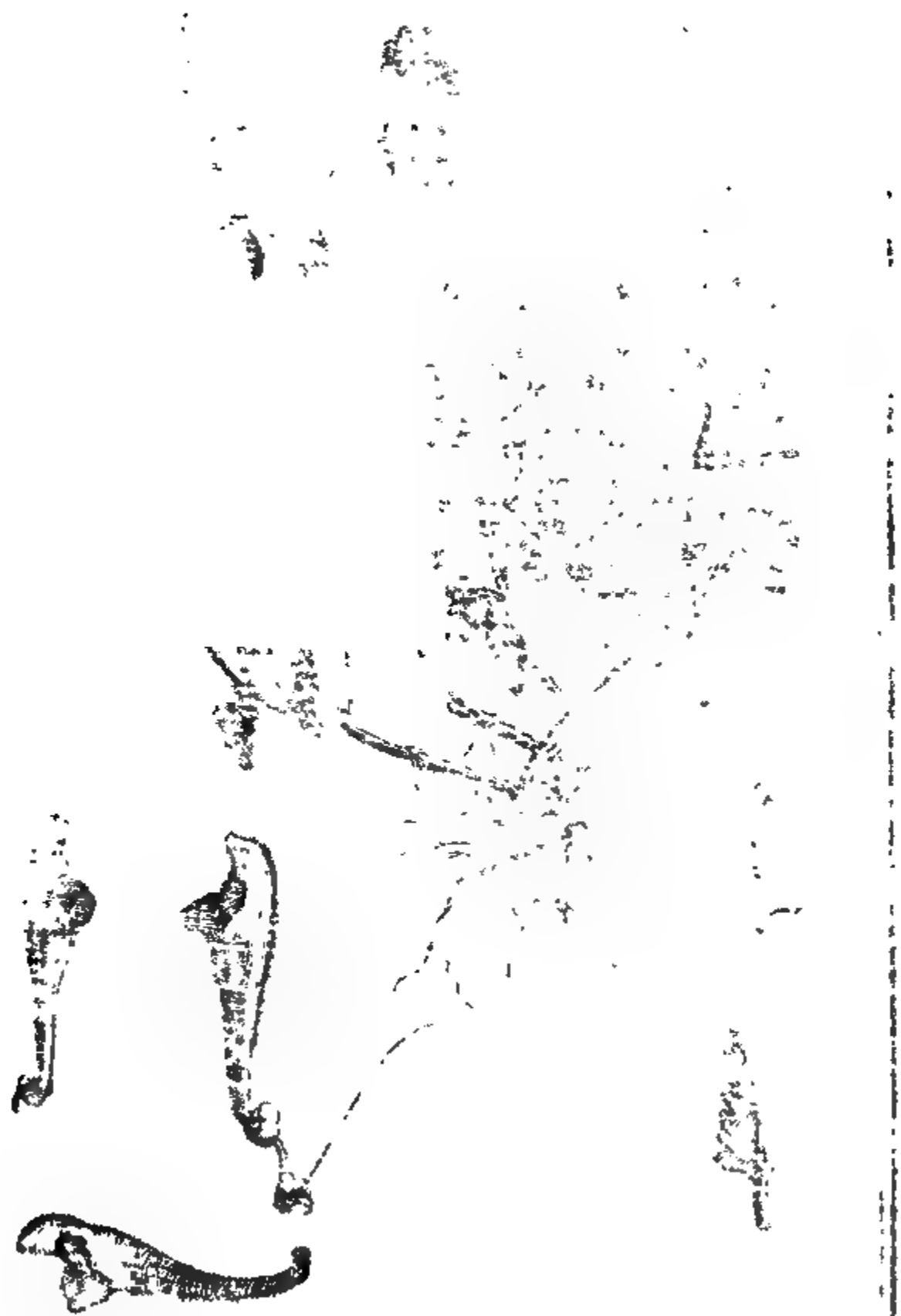
fully, but look'd upon them even with Fear and Veneration when they wore Hats and Coats ; whereas in *Turky*, they would infallibly stone a Man that should make such a strange Figure. There are but very moderate Customs on the Merchandizes that enter *Persia*. About this Frontier we pass'd the River *Arpagi*, which comes from *Cars*, or to speak more properly, which receives the River of *Cars*, as was said before. The *Arpagi* runs into the *Araxes*; the *Araxes* joins the *Kur*, and the *Caspian* Sea receives all these different Waters. The *Arpagi* is reckon'd to abound with Fish the most of any River in the Country ; some will have it that it serves as a Frontier to the two Empires : but it is not our business to decide this Question, and at worst, the whole difference is but a quarter of a League.

We mounted our Horses the 17th of *July* at half an hour past three in the Morning, and encamp'd about ten in a great Plain, after having pass'd some pretty high Mountains, where our Teeth chatter'd in our Heads. The whole Country is full of Grass ; but all manner of Trees have been long banish'd out of it. Among the Plants which we observ'd, we discover'd a Species of *Aconite* like that which is call'd *Wolf's-Bane*. The Stalks of this we are now speaking of form a Pyramid of Flowers about a foot and a half high. Each Flower is white. The Head-piece, which is fifteen lines high, is rounded at the end, and three lines broad. The Crofiers are purple. On some Stocks grow Flowers that approach to a dingy white.

The 18th of *July* we set out at half an hour past four, and travell'd till Noon. The Change of Country surpriz'd us so agreeably, that we thought we were come into a new World. All  
round

round you, lay high Woods mix'd with Coppices, among which grew Oaks, Beech-trees, Elms, Lindens, Maples, Ash-trees, Yoke-Elms, with great and small Leaves. There are also Hawthorns and Elders, Hazles, Pear, Plum, and Apple-Trees ; Strawberries and Raspberries are far from being scarce. Who could have expected to see so many fine things ? They were reaping their Corn at the bottom of the Valley where we encamp'd. We this day first saw Vines in this Country ; and tho their Wine cannot be call'd good, yet it may be reckon'd Nectar in comparison of that we drank at *Erzeron*. The next day's Scene was no less agreeable, for from three in the Morning till ten we journey'd in a Valley, which, tho narrow and steep, was charming for its Verdure and its different Points of View. The Houses are at the bottom, or half way up the sides ; nothing but Woods run along the top of the Prospect ; all the rest is taken up with natural Vineyards and Orchards, in which the Nut, Apricot, Peach, Plumb, Pear, and Apple-trees grow of themselves. If this Valley be not that which *Procopius* describes between the Country of the *Tzans* and the *Armenian Persia*, we cannot doubt its being one of those Parts of *Georgia*, wherein, according to *Strabo*, abound all manner of Fruits, which the Soil produces without Culture. They take no farther care of their Vines, says that Author, than just cutting them once every five Years. After you are past the Country of the *Tzans*, *Procopius* says you enter in a profound steep Valley, which is one of the Appurtenances of Mount *Caucasus*, well peopled, where you eat all the kinds of Fruits that can be wish'd for in Autumn. It is full of Vines, and after three days Journey, ends at the *Armenian Persia*. It is





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is very certain we were not far from Mount *Caucasus*. The Mountains that stretch from *Cars* to *Teflis*, and towards the *Caspian Sea*, are properly the *Moschick Mountains* of the *Antients*, which, according to *Strabo*, take up *Armenia*, quite to the *Iberians* and the *Albanze*. Be it as it will, the beautiful Valley we are now speaking of, concludes in an agreeable Plain pretty well cultivated, thro which runs a considerable River that comes down from the Mountains; and which, as we were inform'd, runs into the *Kur*, on the side of *Teflis*. It may be offer'd as a Conjecture, whether this be not the River which *Strabo* calls *Aragos*. The whole Country is fruitful in fine Plants. Here is a Species of *Cassida*, which by its yellow Flowers, and its Leaves slash'd like the *Germander*, is distinguish'd from all the Species of this Genus.

Its Root, which is reddish, hard, ligneous, sometimes rising like a *Tuberculum*, and garnish'd with hairy Fibres, puts forth Stalks, crooked to the Ground, then rising strait again, which easily multiply by Clusters of Fibres, in the places where they lean down upon the Earth. The Stalks are about eight Inches high, branchy from the very bottom, a line thick, hard, tufty, accompanied with Leaves two and two, eight or nine lines long, and four or five inches broad, deep-green, but white within, slash'd like those of the *Germander*, sustain'd by a Tail three or four lines long. They diminish till they come towards the Summit, and these Summits end in a Spike an inch and half long, garnish'd with Leaves, pale-green, seven or eight lines long, pointed, thick set, not at all, or very little indented. From the bosoms of these Leaves grow yellow Flowers about fifteen lines high, narrow'd at bottom into a Pipe, which is but one line diameter

meter, but opening higher, and cut into two Lips. The upper is a Head-piece four lines high, garnish'd with two little Wings greenish-yellow; the Under-lip is yellow also, three lines long, hollow'd, and approaches somewhat to the form of a Heart. The Cup is but two lines high, parted into two Lips, the highest of which represents a Scholar's Cap, at the bottom whereof is a Pistle or Pointal of four Embryo's surmounted by a crooked Thred, stretch'd out and parted in the Head-piece of the Flower. The whole Plant is bitter. It loves a fat Soil and a warm Climate. It is easily rais'd in the King's Garden, and in the Gardens of *Holland*, where I have communicated it to our Friends.

We march'd all night the 20th of *July*, and arriv'd not at *Teflis* till about Noon, and after having rested for about an hour, three Miles distance from the City, upon a good agreeable Mountain. The Carriers generally set out in the Night-time, to avoid the Couriers of the *Persian* Princes, who have a Privilege of taking any Horses they find upon the Roads, except those of the *Franks*; for they think they should violate the Duties of Hospitality, if they treated them as they do the Natives. As there are no settled Posts, and these Couriers are supposed to be riding about Affairs of Consequence, nobody grumbles at their using the Horses of private Persons; so that the dismounted Traveller is forc'd to walk afoot till he has caught his Horse again. This Fashion is a little uncivil; but 'tis the Custom of the Country, and 'twould be dangerous to resist.

After having pass'd several flat Countries, you enter into steep Passes as you approach *Teflis*. This City is upon the Declivity of a Hill which is quite bare, in a pretty narrow Valley, five  
 2 days

days Journey from the *Caspian*, and six from the *Black Sea*, tho the Caravans reckon it double the way. *Teflis* or *Tiflis* is at present the Capital of *Georgia*, known to the Antients by the Names of *Iberia* and *Albania*. *Pliny* and *Pomponius Mela* mention a People call'd *Georgi*. Perhaps *Georgia* retains that Name, or may be the *Greeks* call'd them *Georgi*, as much as to say, good *Husbandmen*. The *Iberians*, as we are inform'd by *Dion Cassius*, inhabited the Lands on this, and t'other side the River *Kur*, and consequently were Neighbours of the *Armenians* that liv'd to the West, and of the *Albanese* to the East ; for these latter possess'd the Lands that are beyond the *Kur*, quite to the *Caspian Sea*. These *Iberians*, a very warlike Nation, declar'd against *Lucullus*, for *Mithridates* and *Tigranes* his Son-in-Law. *Plutarch* observes, that they were never subject either to the *Medes* or *Persians*, nor even to the mighty *Alexander* ; nevertheless they were beaten by *Pompey*, who advanc'd within three days Journey of the *Caspian Sea*, but he could not see it, as desirous as he was of that sight, because the whole Country was cover'd with Serpents, whose Bite was mortal. *Artoces*, who then reign'd over the *Iberians*, endeavour'd to amuse *Pompey* with Pretences of seeking his Friendship ; but *Pompey* entred his Dominions, and went strait to *Acropolis*, where the King kept his Court. *Artoces*, surpriz'd and frighted, fled beyond the *Kur*, and burnt the Bridge. The whole Country submitted to the *Romans*, who by that means became Masters of one of the chief Passages of Mount *Caucasus*. *Pompey* left Garrisons there, and proceeded to a compleat Reduction of the Country along the *Kur*. Might not one imagine that *Teflis* is the ancient City of *Acropolis* the Capital of *Iberia*, upon the River *Kur*? The Name and Situation

of this Town are perfectly agreeable to this Notion.

*Pompey*, without hearkening to any Proposals of Peace, pursu'd and defeated *Artoces*. This is probably the Battle mention'd by *Plutarch* in the Life of that illustrious Roman, wherein, he says, nine thousand *Iberians* were kill'd on the spot, and above ten thousand taken Prisoners. This too is the same *Artoces*, that to obtain Peace, sent *Pompey* his Bed, his Table, and the Saddle of his Horse. Tho all this Furniture was of Gold, *Pompey* would not hear of any Accommodation, till he had got the King's Son for an Hostage, order'd the Questors of the Army to put them into the publick Treasury. *Appian* calls *Artocus* the King of *Iberia*; *Eutropius*, *Artabaces*, and *Sextus Ruffus* calls him *Arsaces*. *Canidius Crassus*, *Mark Anthony's* Lieutenant, made that General's Name considerable in Mount *Caucasus*, to use *Plutarch's* Words. *Canidius* enter'd *Iberia* by the same Passage as *Pompey*. According to *Dion*, he subdu'd *Pharnabazes* King of *Iberia*, and *Zoberes* King of *Albania*: the same Historian relates that the Emperor *Claudius* restor'd *Iberia* to one of its King's call'd *Mitbridates*. That Name was common to several Kings of the *Pontus*, of the *Cimmerian Bosphorus*, and of *Iberia*. The *Mitbridates* we now speak of was dethron'd and slain by his Brother *Pharasmanes*; but all these Revolutions concern us little. This which happen'd under *Constantine the Great*, is much more worthy our Attention.

God was pleas'd that the *Iberians*, whom at present we know by the Name of *Georgians*, should be enlightned with the true Faith, thro the Ministry of a Christian Slave. She convert-ed them by her Miracles, and cur'd their King of a Suffusion that fell upon his Eyes as he was hunting.

hunting. *Socrates* adds, that these new Converts desir'd Bishops of *Constantine* to instruct them; and *Procopius* assures us they were the best Christians of those times. *Gyrgenes*, one of their Kings, being prest by *Cavades* King of *Persia* to conform to his Religion, implor'd the Assistance of the Emperor *Justin*, who succeeded *Anastasius*, and this Affair kindled a War between the two Empires. Another of their Kings named *Zanabazes* came to *Constantinople* in the time of *Justinian* to be baptized with his Wife, his Children, and several Noblemen of his Court. The Emperor gave him great Marks of Friendship and Esteem.

There is a dismal Alteration in this Point now. The Prince of *Georgia*, who in reality is no more than Governour of the Country, must be a *Mahometan*; for the King of *Persia* will not give this Government to a Man of a Religion different from his own. The Name of the Prince of *Teflis* was *Heraclea*, while we were there; he was of the *Greek* Rite, but they oblig'd him to be circumcis'd. They say this Wretch profess'd both Religions, for he went to the Mosque, and came to Mass too at the Church of the *Capuchins*, where he would drink his Holiness's Health. 'Twas the most inconstant, irresolute Prince in the World; the People about him would turn his Opinion several times in an Affair as clear as the Day: here is an Instance of it which related to a Rascal, that in the Judgment of every Mortal deserv'd more than Death, were it possible to deprive a Man of any thing more precious than Life. A Nobleman came and represented to him the Enormity of the Crimes committed by this Villain; the Prince immediately commanded that the Hand should be cut off with which he had committed his Murders; but a Lady

having besought his Clemency, and assur'd him that the poor Man's Children must starve, if he lost the Hand that got them Bread, the Order was presently revers'd. A Courtier after this told the Prince, that the Man really ought to have suffer'd Death for the Good of the People. Let him be executed then, says *Heraclea*. The Criminal's Wife throws herself at his Feet: Suspend the Execution, cries he. After the Wife was gone, one of the Prince's Favourites put him in mind that he would lose the Respect due to him, if he pardon'd such Crimes: Let him be punish'd, says he; and then the Executioner took him at his word, and cut off the Criminal's Hand: but the Prince, at the Solicitation of another Favourite, who had receiv'd a Present from the Rogue's Relations, dispossest the Executioner of two Towns, which he own'd, for not having waited his last Pleasure. The Executioner in *Georgia* is very rich, and People of Quality exercise the Office: it is so far from being counted infamous, as in all other parts of the World, that here it reflects Glory upon a whole Family. They will boast what a number of Hang-men they have had among their Ancestors; and they build upon this Principle, that nothing is so noble as executing Justice, without which no Man could live safe. A Maxim worthy the *Georgians*!

*Georgia* is at present entirely at peace; but it has often been the Stage of the Wars between the *Turks* and *Persians*. *Mustapha* Bassa, who commanded the Army of Sultan *Amurath*, took *Teflis* in 1578. He wasted the whole Country with Fire and Sword, and carried away to *Constantinople* the Queen of *Georgia*'s two Sons, whereof one turn'd *Mahometan*, and the other dy'd a Christian. The *Persians* however came to the Assistance



Assistance of the *Georgians*, and in a Battel left threescore and ten thousand *Turks* dead upon the spot. The War was rekindled in 1583, but the *Turks* always came by the worst. M. *Chardin* gives a very long and particular Account how *Georgia* fell into the hands of the *Persians*; and to him I shall refer, for he seems to be an Author of great Exactness, only that he is a little too much prejudic'd in favour of the *Georgian* Women.

The Prince of *Georgia* has above six hundred *Tomans* in Lands, according to the way of reckoning in this Country; one *Toman* is worth twelve *Roman* Crowns and a half, which make eighteen *Aslanis* or *Abouquels*, which are a sort of Crowns in *Holland* for the *Levant*. The *Eastern* People call them *Aslanis*, from the Figure of a Lion, which they call *Aslan*. This Coin is known in *Egypt* by the Name of *Abouquel*. The Prince's Revenues consist in a Pension of three hundred *Tomans*, which the King allows him, and in the Customs of *Teflis*, and the Entries of Brandy and Melons; the whole amounts to near five hundred *Tomans*, without reckoning what he exacts under pretence of treating such great Men as pass thro *Teflis*. The Country provides him with Sheep, Wax, Butter, and Wine. As to the Sheep, he has one every Year for every Fire-hearth, which amount to forty thousand Sheep; for tho there are sixty thousand Houses in *Georgia*, there are Sheep bred but in forty thousand. Of Wine they give the Prince forty thousand Load; one Load weighs forty *Batmans*, and the *Batman* is six *Oques*.

The *Sequins* of *Venice*, which are current all over the *East*, are worth at *Teflis* six *Abagis* each, and three *Chaouris* or *Sains*. The *Sequin* is worth seven *Livres* ten *Sous* *French* Money, so

that the *Abagi* is worth about two and twenty *Sous*: four *Chaouris* make one *Abagi*. This Coin seems to have retain'd the Name of those antient Inhabitants of *Iberia* that were call'd *Abasgians*. 'Tis true, they write it *Abassi*, tho it is pronounced *Abagi*, that is to say, Money coin'd in the Name of King *Abas*. Thus the *Chaouri* comes to five *Sous* six *Deniers*: An *Usalton* is worth half an *Abagi* or two *Chaouris*, that is to say, eleven *Sous*. A *Chaouri* or *Sain* is worth ten *Aspers* of Copper or *Carbequis*, forty of which make an *Abagi*. Lastly, a *Piafter* is worth ten *Chaouris* and a half.

The *Georgians* and *Armenians* pay Capitation to the King of *Persia* at the rate of six *Abagis* a head. This Capitation is farm'd out at three hundred *Tomans*. They present the King, by way of Homage, four *Hawks* every Year, seven *Slaves* every three Years, and four and twenty Loads of *Wine*: but much more than this is sent him; and besides, most of the handsome *Girls* are set apart for his *Seraglio*. The *Georgians* are great Sots, and drink more *Brandy* than *Wine*; the *Women* carry this *Debauchery* even further than the *Men*, and when I have said thus much, I'll leave any body to judge whether they have cruel Hearts. This Excess is perhaps what has spoil'd the fine breed of *Georgia*, for nothing more contributes to the Procreation of handsome Children than a regular Life, for which reason the *Turks* are generally handsome. Very few among them are lame and crooked, especially in those Countries that lie a little distant from the Sea-Coast, where the *Franks* have little to do; for these Gentlemen are accus'd of being very incontinent where-ever they find an Opportunity.

There is great *Debauchery* in *Tessis* among the *Christians*: 'tis true they have nothing but the  
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Appellation of Christians; and indeed the *Jews* and *Mabometans* live not a whit more soberly. Wine is the Source of all these Disorders; it would be good Policy to forbid the Use of it to those who are well in health, and to allow it only to sick People. *Chardin* justly observ'd that there is hardly any Nation where they drink so much Wine as in *Georgia*; rich and poor, all in general, swallow it without any Moderation: this stupifies their Senses, and makes 'em the more patient under the Yoke of their Lords, who treat them tyrannically. They not only stand over them with Sticks, to force them to work, and take their Children from them, to sell them to their Neighbours, when Money runs low with them; but even pretend to have Power of Life and Death over their Subjects. The white Wine of *Georgia* is tolerably good; that which they send to the Court of *Persia* is a red Wine that has somewhat of the taste of *Cote-rotie*, but it is stronger and more heady. The Vines in this Country grow round Trees, and creep up them as in *Piemont* and several Parts of *Catalonia*. The *Mabometans* drink Wine, or let it alone, according to the taste of the King. If their Prince does not love it, they are forbid to touch it: but in this case 'tis with great regret, that they follow the Fashion of the Court.

*Teflis* is a pretty large Town, and very populous; the Houses are low, dark, and for the most part built of Mud and Bricks; and even these are superior to the Houses in the rest of the Province, where they are very far now-a-days from keeping up to the Description given us of them by *Strabo*: Most part of *Iberia*, says he, is well inhabited; it contains large Towns, and Houses cover'd with Bricks; their Architecture is good; as is also that of the publick Edifices and Squares. At

present the Walls of *Teflis* are hardly higher than those of our Gardens, and the Streets are ill pav'd. The Citadel is in the highest part of the Town, upon a fine Situation, but the Inclosure is almost ruined, and defended by very sorry Towers. The whole Garrison consists in a few wretched *Mabometan* Trades-people, who are paid for keeping Guard in it. There they lodge with their whole Families, and know nothing in the world of the Management of their Arms. The Place serves for a Refuge to People deep in Debt, or in fear of Prosecution for their Villanies. The Place for Exercise, which is before it, is handsome and spacious, and serves for a Market-place, where you may buy the best Wares that the Country produces. When you come from *Hispan* to *Teflis*, you must pass thro the Citadel; so that the Prince of *Georgia*, who, according to the *Persian* Custom, must go without the City to receive the King's Orders or Presents, is forc'd to go thro that Citadel, where the Governour might easily seize him, if he had Orders for that purpose.

The City stretches from South to North. The Citadel is in the middle. It might be made a considerable Place; for the side of the Mountain on which it is situated is very steep, and the River *Cur*, which runs along it, is not fordable. The Circuit of the Town takes up the side of this Mountain, and makes a kind of Square, the sides whereof descend to the very bottom of the Valley; but half the Walls are ruin'd, and scarcely so good as those of the *Bois de Vincennes*, whatever M. *Chardin* may say to the contrary. The Prince's Palace, which is below the Citadel, is very ancient, and tolerably well laid out, considering what Country it is in. The Gardens, the Volaries, the Dog-Kennel, the Falconry, the

the Square and Bazar, which are before it, are worth seeing. They carried us into a new Hall, which was agreeable enough, tho built of nothing but Wood. It has Windows on every side, which are glaz'd with great Squares, of blue, yellow, grey, and other colour'd Glasses. There is also some *Venice-Glass* among the rest; but the Pieces are but small, and not comparable in Beauty to those of *Paris*. The Cieling consists of Compartments of gilded Leather. The Womens Apartment, we were told, was much finer even than this; the Key, by I know not what Accident, was out of the way, or else they seem'd very well inclin'd to shew us that too. The Court was then out of Town. The Prince was said to be a little out of Order, and this was one of the chief Reasons of our leaving *Teflis*, for fear he should take it in his head to detain us with him, to take care of his Health, which would be nothing uncommon in the *Levant*,

From the Palace we went to see the Baths, which are not far from it. They are very fine Springs, and about as hot as those of the Waters of *Elija* near *Erzeron*. In the Baths of *Teflis* there are Waters both lukewarm and cold, besides these hot. These Baths are well kept up, and are almost the only Diversion of the Citizens of the Town. Their Trade consists mostly in Furs, which they send into *Persia* or to *Erzeron*, for *Constantinople*. The Silk of the Country, and that too of *Schamaki* and *Gangel*, do not pass thro *Teflis*; which they forbear, to avoid the excessive Imposts that would be laid upon them. The *Armenians* go and buy it upon the spot, and have it carried to *Smyrna*, or some other Port of the *Mediterranean*, to sell it to the *Franks*. They send every Year, from the Country about *Teflis*, and other Parts of *Georgia*,  
about

about two thousand Camel-load of the Root call'd *Boia* to *Erzeron*; from thence it goes to the *Diurbequis*, where it is used in dying the Stuffs which they make there for *Poland*. *Georgia* also remits great quantities of the same Root to *Indostan*, where they make the finest painted Stuffs. We fail'd not to take a Walk in the Bazar of *Teflis*, where you see all manner of Fruits, and especially Plums and excellent Summer Bon-Chretien Pears. We also went to see the Prince's Country-House, which is in the Suburb as you come from *Turky*. This House is distinguish'd by an Estrapade that is before the Door; the Gardens are much better planted, and more artfully laid out than those in *Turky*. In these Gardens it was that we saw with admiration that fine Species of *Persicary* or *Arse-smart*, with Tobacco Leaves, whereof I have given a Figure and Description in one of the Volumes of *the History of the Royal Academy of Sciences*. M. Commelin has mention'd it in his *Treatise of rare Plants*. As the Seed was not then ripe, we desir'd an *Italian* Capuchin, who had finish'd his Mission at *Teflis*, and was to return by the way of *Smyrna*, to get us some of it in its Season: this Father has communicated it, as well as we, to the Curious in *Holland* and *England*. We also found of it in the Gardens of the Monks of the *Three Churches*.

The Grand Visier's House is the finest in the City. It was hardly finish'd when we arriv'd at *Teflis*. The Apartments are upon a line, but low, according to the Fashion here, with Frizes of Flowers very sadly done, as also the History-Paintings, in which the Figures are ill drawn, ill colour'd, and worse group'd. The *Persians*, tho' *Mahometans*, are pleas'd with Pictures, and they paint in Fresco at *Teflis* upon beaten Plaister, in a manner agreeable enough. Plaister is very com-



mon here, and Wood too, tho their ordinary Fuel is Cow's Dung. 'Tis believ'd there are about twenty thousand Souls in the City, to wit, fourteen thousand *Armenians*, three thousand *Mahometans*, two thousand *Georgians*, and five hundred *Roman Catholicks*. These last are converted *Armenians*, declar'd Enemies to the other *Armenians*; the *Italian Capuchins* could never reconcile them.

We lodg'd with these good Fathers, who are very much belov'd in *Georgia*, where they are Physicians both for Body and Soul. They do not want Employment, for there are but three of them, two Fathers and one Brother. The Congregation of the *Propaganda* gives them at present but twenty five *Roman Crowns* a Man, which is about a hundred *French Livres*; but then they are allow'd to practise Physick, which 'tis suppos'd they understand, tho in reality they have but very slight Notions of it. If the Patient dies, or is not cur'd, the Doctor has not a Farthing; if he recovers, which happens merely by chance, they send Wine to the Convent, Cows, Slaves, Sheep, &c. Their Convent is pretty; they entertain all the *Franks* that pass thro *Teflis*; and their Hospital belongs to the F. Capuchins of *Romania*. The Superior of the House assumes the Title of *Prefect of the Missions of Georgia*. The Theatins, who were in *Colchis* or *Mengrelia*, receiv'd from the same Congregation a hundred Crowns a Man, and were become Lords of a Town. There is now but one of their Fathers residing there; the rest are retir'd. The Patriarch or Metropolitan of the *Georgians* acknowledges the Patriarch of *Alexandria*, and both agree that the Pope is the first Patriarch in the World. When that of the *Georgians* comes among the Capuchins, he drinks to the Pope's Health; but he

he will own him no otherwise. The King of *Persia* names the Patriarch of *Georgia*, without exacting either Present or Money. He of the *Armenians*, on the contrary, who resides at *Eri-van*, expends above twenty thousand Crowns in Presents to obtain his Nomination, and yearly provides all the Wax that is burnt in the King's Palace. This Patriarch is very much despis'd at Court, as indeed the *Armenians* are too : they are look'd upon as a Pack of Slaves, that will never dare to endeavour at shaking off the Yoke.

The King of *Persia* is forc'd to be at more charge in *Georgia*, than the Profits arising to him from thence will pay. To make sure of the *Georgian* Nobility, who are the Masters of the Country, and might give themselves up to the *Turks*, he bribes them with handsome Pensions. The *Turks* would receive them with open Arms ; and the *Georgians*, who are a well-made People, and very fit for War, are not a little inclin'd to change their Lord. Before the Court of *Persia* could be inform'd of their Revolt, they might not only join themselves to the *Turks*, but also to the *Tartars* and *Curdes*. There are in *Georgia* a dozen considerable Families that live in a good Understanding, with relation to their common Interests. They are divided into several Branches, some have two hundred Fire-hearths, others from five hundred to a thousand or two thousand ; nay, there are that possess even to seven or eight thousand Fire-hearths. These Fires are so many Houses, which makes Villages, and each Fire pays a Tenth to its Lord. Each Fire sends a Man in time of War ; but the Soldiers are not oblig'd to march more than ten Days, because they can carry Provisions for no longer Term ; and they retire when these grow short, supposing  
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Care has not been taken to lay in Stores to furnish them.

Any Man may make Gun-powder at *Teflis* for his own Use : they bring the Sulphur from the *Gangel*, and the Nitre is found in the Mountains near *Teflis*. Fossile Salt is very common in the Road of *Erivan*. Olive-Oil is very dear here : the People eat and burn nothing but Linseed-Oil ; all the Fields are cover'd with this Plant, but they cultivate it only for the Seed, for they throw away the Stalk without beating it to spin : What a Loss is here ? it would make the finest Stuffs in the world ; perhaps indeed those Stuffs might prejudice their Trade of Cotton-Stuffs. The *Kur* carries Plenty thro all these Countries ; it runs thro the middle of *Georgia*, and its Head is in Mount *Caucasus*. *Strabo* was well acquainted with its Course. It was here that the Kings of *Iberia* and *Albania*, according to *Appian*, plac'd themselves in Ambush with threescore and ten thousand Men, to stop the Progress of *Pompey* ; but the General continued a whole Winter upon the Banks of the River, and cut to pieces the *Albaneze* that durst pass in his presence. This River receives several others, beside the *Araxes*, which is the biggest of all : afterwards it discharges itself in the *Caspian Sea* by twelve Mouths, all navigable. *Plutarch* doubts whether the *Kur* mingles with the *Araxes* ; but without troubling our selves here with the Opinions of the antient Geographers, *Olearius*, who had been on the spot, assures us it does, in his *Journey into Muscovy, Tartary, and Persia*.

To finish this Epistle, my Lord, it remains only that I give you an Account of what I have gather'd in this Country, touching the Religion of the *Georgians*, if we may do them the honour to say they have any Religion at all. Ignorance  
and

and Superstition are so general among them, that the *Armenians* know no more of the matter than the *Greeks*, and the *Greeks* are as ignorant as the *Mabometans*. Those whom they here call Christians, place the whole of their Religion in fasting stoutly, and above all, in observing the great *Lent* so strictly, that the very Monks of *Trappe* would go near to be starv'd in it. Yet not only for the sake of Example, but also to avoid Scandal, the poor *Italian* Capuchins fast without Necessity as often and as severely as the Natives. The *Georgians* are very superstitious, that they would be christned anew, if they had broken but one of their Fasts. Besides the Gospel of Christ, they have their little Gospel, which is spread among them in Manuscript, and contains nothing but Extravagancies: for instance, how that *Jesus Christ*, when a Child, learnt the Trade of a Dyer; and that being commanded by a Lord to go of an Errand, he staid too long before he came back; whereupon this Lord growing impatient, went to his Master's to enquire for him. *Jesus Christ* returning soon after, was stricken by this Man; but the Stick with which he did it, blossm'd immediately: this Miracle was the Cause of the Conversion of this same Lord, &c.

When a *Georgian* dies, if he does not leave a good deal of Money behind him, which they seldom do, the Heirs take two or three of their Vassal's Children, and sell them to the *Mabometans*, to pay the *Greek* Bishop, who has a hundred Crowns for one Mass for the Dead. The *Catolicos* or *Armenian* Bishop lays on the Breast of those that die in his Communion a Letter, whereby he desires *St. Peter* to open them the Gate of Paradise; and then they put him into the holy Linen. The *Mabometans* do the like for *Mabomet*. When a Man of Note is sick, they

consult

consult the *Georgian*, *Armenian*, and *Mabometan* Diviners : these Fellows commonly say that such a Saint or such a Prophet is angry ; and that to appease his Wrath, and cure the Patient, they must slay a Sheep, and make divers Crosses with the Blood. After the Ceremony is over, they eat the Flesh of it, whether the sick Person recovers or no. The *Mabometans* have recourse to the *Georgian* Saints, the *Georgians* to the *Armenian*, and sometimes the *Armenians* to the *Mabometan* Prophets : but they all hang together to create Costs for the Patient, and usually chuse their Saints, according to the Inclination or Devotion of the Kinsfolks.

The Women and Girls are deeper instructed in their Superstitions than the Men. They breed up most of the *Georgian* Girls in the Monasteries, where they learn to read and write. They are first receiv'd Novices, and then profess themselves ; after which they may perform the Aurial Functions, as baptizing and applying the holy Oils. Their Religion is properly a Mixture of the *Greek* and of the *Armenian*. There are some *Mabometan* Women at *Teflis*, who are Catholics in their Hearts, and are better Catholics than the *Georgian* Women, being well instructed. The Visier's Daughter, at the time we were there, the Wife of the Prince's Physician, and some others, as we were assur'd by the Capuchins, had been baptiz'd in secret. Those Religious confess them, and give them the Communion, visiting them under pretence of prescribing them Remedies for some feigned Distemper ; and they sometimes come to their Church, where they keep standing, not daring to give any Token of their Faith. In the last Revolt of Prince *George*, who stir'd up the whole Country against the King of *Persia* about twenty Year ago, the Soldiers took  
up

up their Lodgings in the Houses of the Citizens of *Tflis*, and even in the *Greek* and *Armenian* Churches ; but paid great Respect to the *Latin* Church, where the *Mabometans* themselves begg'd entrance as a Favour.

There are five *Greek* Churches in *Teflis*, four in the City, and one in the Suburb ; seven *Armenian* Churches, two Mosques in the Citadel, and a third which is deserted. The Metropolis of the *Armenians* is called *Sion* ; it is beyond the *Kur* upon a steep Rock ; the Building is very solid, all of hewn Stone, terminated by a Dome, which is an Honour to the Town. The *Tibilcle* (as they call the Bishop of *Teflis*) dwells close to it. The Christian Churches have not only Bells, but even Crosses upon the tops of the Steeples. This is wonderful in the *Levant*. On the contrary, the *Muezins* or *Mabometan* Chanters dare not give out their times of Prayer in the Minarets of the Mosques of the Citadel, for fear of being ston'd by the People. The Church of the *Capuchins* is small ; but 'twill be pretty enough when compleated.

I am, My LORD, &c.

## L E T T E R VII.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

My LORD,

*Journey to  
Three-  
Churches.*

*Description of  
Mount Ararat;  
and our Re-  
turn to Erze-  
ron.*

WE can no longer defer giving an account of the Observations we have made in our Walks thro the Terrestrial Paradise. 'Tis owing to your Lordship, that we have the Happiness of visiting this Place ; and we ought not to satisfy ourselves with acknowledging this in a common man-

manner: but indeed, every Letter I have the honour to write, would bring you fresh Expressions of our Thankfulness, had you not been pleas'd so strictly to forbid it. We hope however that your Lordship will pardon us for once, and upon this extraordinary Occasion. I persuade myself, that all who shall read with attention, what I am about to write concerning this Place, will agree with me, that if it is possible at this time to assign the Place where *Adam* and *Eve* first appear'd upon the Stage of the World, it was undoubtedly this in which we now are, or that from whence we last came.

If we follow the Letter of that Passage, \* wherein *Moses* describes the Situation of the Terrestrial Paradise, nothing seems more natural than the Opinion of *M. Huetius*, the antient Bishop of *Auranches*, one of the most learned Men of his time. *Moses* assures us, that a River went out of that delightful Place, and divided itself into four Channels, the *Euphrates*, the *Tygris*, *Pison*, and *Gibon*. But no such River can be found in any part of *Asia*, except this of *Arabia*; that is to say, the *Euphrates* and *Tygris* join'd together; and divided into four great Channels, which empty themselves into the Bay of *Persia*. *Huetius* there seems indeed to have fully satisfy'd the Letter of the Text, in fixing Paradise in this Place: but notwithstanding this, his Notion cannot be maintain'd, it being so very manifest from the *Greek* and *Latin* \* Geographers and Historians, that the *Euphrates* and *Tygris* formerly ran in separate Beds; and likewise that there was a Design to make a Canal of Commu-

\* Gen 2. ver.  
10—15.

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\* Plin. Hist. Nat. l. 6. c. 26. Polyb Hist. l. 5. Strab. Rer. Geogr. l. 16. Appian de Civ. Bel. l. 2. Arrian de Exped. Alex. l. 7. Ptolem. Geogr. l. 5. c. 17. Ammian. Marcell. l. 24. c. 21. Zosim. l. 3. c. 24.

nication between the two Rivers ; and that afterwards several Canals were actually made, by Command of the Kings of *Babylon*, of *Alexander the Great*, and even of *Trajan* and *Severus*, for the facility of Commerce, and to render the Country more fruitful. There is no reason therefore to doubt but these Branches of this River of *Arabia* were made by the Art of Man, and consequently were not in the Terrestrial Paradise.

The Commentators upon *Genesis*, even those who are most confin'd to the Letter, don't think it necessary, in order to assign the Place of Paradise, to find a River which divides itself into four Branches, because of the very great Alterations the Flood may have induc'd ; but think it enough to shew the Heads of the Rivers mention'd by *Moses*, namely, the *Euphrates*, *Tygris*, *Pison*, and *Gibon*. And thus it cannot be doubted but that Paradise must have been in the way between *Erzeron* and *Teflis*, if it be allow'd to take the *Phasis* for *Pison*, and *Araxes* for *Gibon*. And then, not to remove Paradise too far from the Heads of these Rivers, it must of necessity be plac'd in the beautiful Vales of *Georgia*, which furnish *Erzeron* with all kinds of Fruits, and of which I gave an account in my last Letter. And if we may suppose the Terrestrial Paradise to have been a Place of considerable Extent, and to have retain'd some of its Beauties, notwithstanding the Alterations made in the Earth at the Flood, and since that time ; I don't know a finer Spot to which to assign this wonderful Place, than the Country of the *Three-Churches*, about twenty *French Leagues* distant from the Heads of *Euphrates* and *Araxes*, and near as many from the *Phasis*. The Extent of Paradise must at least reach to the Heads of these Rivers ; and so it will comprehend the antient *Media*, and part of  
*Armenia*



*Armenia* and *Iberia*. Or if this be thought too large a Compass, it may be confin'd only to part of *Iberia* and *Armenia*, that is, from *Erzeron* to *Teflis*; for it can't be doubted that the Plain of *Erzeron*, which is at the Head of *Euphrates* and *Araxes*, must be taken in. As to *Palestine*, where some would persuade us Paradise lay, to me it seems trifling to attempt to make four Rivers of *Jordan*, which is itself but a Brook or Rivulet: and besides, this Country is very dry and rocky. Our learned Men may judge as they please; but as I have never seen a more beautiful Country than the Neighbourhood of *Three-Churches*, I am strongly persuaded that *Adam* and *Eve* were created there.

We set out for this fine Place on the 26th of *July*, and encamp'd at four Hours Distance from *Teflis*, to join a Caravan design'd for *Three-Churches*, which assembled upon a large Plain at the end of the Vales of *Teflis*. This Plain is agreeably cover'd with Orchards and Gardens. The River *Kur* runs cross it from North-North-East to South-South-East, which was likewise nearly our Course. The Merchants of the Caravan furnish'd themselves here with a fine sort of Reeds, which grew about our Camp, and are very fit for writing in their manner. It is a Species of *Cane*, which grows about the height of a Man; its Stalk is not above three or four lines in thickness, and solid from Knot to Knot, or rather fill'd with a whitish Pith. The Leaves are about a foot and a half long, and eight or nine lines broad, and cover the Knots with a kind of hairy Sheath; but the rest is smooth, of a bright green, and lying in Folds or Gutters, white at bottom. The Pannicle or Cluster of Flowers was not full blown, but was whitish and silky, like the common Reeds. The People of

the Country use these Reeds for Writing; but the Strokes they make with them are broad and thick, having nothing of the Beauty of our Characters made with a Pen.

The 27th of *July*, at eleven a Clock in the Night, we left this Place, and travell'd till fix in the Morning, thro moorish Plains. In the Night we lost our River, and were upon the Approach of Day so much surpriz'd, that we could not guess which way it lay. However, it running into the *Caspian Sea*, it must of necessity have turn'd gradually toward the East, as must likewise the *A-raxes*, which joins itself to the *Kur*; but it must be a great way from *Erivan*, seeing in all our Journey we heard no more mention made of the *Kur*. We rested this Day till eight a Clock, and then travell'd till about half an hour after twelve at Noon, to reach *Sinichopri*, a Village which has a handsome Stone-Bridge, and a sort of Fort which is now abandon'd. About two a Clock we departed from hence, to encamp on the Mountains, which are well cover'd with Herbage; where, with Surprise, we saw the most common Plants intermingled with some few others that were very rare. Who would have expected to meet with *Nettles*, *Celandine* and *Melilot* in the way to Paradise? All which however we found there, as likewise common *Marjoram* and *Malloes*. The *white Dittany* is admirably fine, which grows at the entrance upon these Mountains, from whence there came a certain Freshness which gave us a great deal of Pleasure.

We were not more happy in Plants the Day following, viz. 28 *July*, and I began to doubt whether we were going towards Paradise, or had turn'd our backs upon it, and were going from it; for after having travell'd from Two a-Clock in the Morning till Seven, upon Mountains cover'd

ver'd with Woods and Pasturage, we found nothing in the great Roads but *Millet*, *black* and *white Horeboud*, *Burdock*, *Centaury the lesser*, *Plantain*, with *Nettles* and *Mallows*, as the Day before. As Fatigue and Trouble is not wont to increase the Appetite ; and being destitute of any other Matter of Learning wherein to employ ourselves ; and withal having reason to expect to meet with nothing in our suppos'd Paradise, but the Brambles and Thistles which God caus'd to spring up there after the Fall of the first Man ; we should have spent our Time here very ill, if we had not met with an admirable sort of *Ciboullette*, whose Flower smells like *Storax in Tears*. Its Leaves and Roots, which smell like *Spanish Cibouls*, gave us a good Stomach to the remainder of our Provisions.

The Root of this Plant is almost round, tolerably sweet, and of a Scent between Garlick and Onion. The Suckers or Off-sets which grew by them, form a Head of an inch diameter. The Stalk grows to two feet and a half high, and two or three lines thick ; is solid, smooth, cover'd with a Flower or Powder like that on Plumbs fresh gather'd, and furnish'd with Leaves of a foot and half long, hollow, and three lines wide. At the end of this Stalk is a round Head of an inch and half diameter, whose Flowers, which stand on little Feet or Stalks of four lines in length, consist of six Leaves of two lines long, rais'd on the Back, shining, of a dark red Colour, but brighter toward the Edges. Thro the middle of the Leaves run so many purple Threds, about one line longer than the Leaves themselves, and adorn'd with Tops of the same colour. The Pestle or Pointal is three-corner'd, greenish, and grows as in other kinds of *Onions*, that is to say, in three Apartments ; but the Plant was not come

to Perfection when we saw it, and therefore cannot be more accurately describ'd.

We set forward about midnight the 29th of *July*, and passed several rugged Mountains; on which we perceiv'd, at break of day, Forests filled with *Savines* as high as *Poplars*: They differ from those we described in the Tenth Letter, in this, That their Leaves which are of the same make as Cypress Leaves, are not fastened together, but come out of the sides, and are ranged three by three as in Stories. The Shells or Husks of these Leaves are one line and half in length, ending with a Prickle, of a bright green above, but white and yellowish below. These Trees were all laden with green Fruit, of about half an inch diameter.

We encamp'd this morning from seven a Clock till eleven: And afterwards we put forward till half an hour after one, when we reached *Dilijant*, a handsome Village. The Guards posted upon the great Road, pretended, that passing from *Georgia* into the Territories of *Gefac*, a small Country between *Georgia* and *Armenia*, we must pay a Sequin *per Head*; but knowing the *Persians* to be a poor silly sort of People, we began to be rough with them, and clapped our Hands to our Sabres. At length what with our making a mighty Noise, and talking a Language they did not understand, no more than we did theirs, they let us pass quietly. So true it is in all Countries, that they who make most Noise, and are most numerous, are always in the right. However, the most considerable People of the Place, who were drawn together by reason of the Disturbance, having assured our Guides that all Horsemen who pass this Way, are wont to pay an *Abagi per Head*, we voluntarily did so too: Upon which the Guards made more Excuses,

cuses, and return'd us more Thanks by far than we had deserv'd of them. They told us that this Tax was laid on Travellers for the security of the Roads ; and that this was the usual Method in many Provinces of *Persia*, where the Governors maintain Guards for the Publick Safety ; the King not permitting them to raise these Taxes, but on condition that they be accountable for all Robberies which should be committed. The Inhabitants of *Cosac* are counted a very bold and daring People ; and pretend to be descended of the *Cosacks*, who inhabit the Mountains on the North Side of the *Caspian* Sea. The People of *Dilijant*, who were got about us, asked why we were not dress'd like *Franks*, and did not wear Hats : We answer'd, That we came from *Turky*, where Persons in that Dress were but ill treated ; which made 'em laugh. They offer'd us pretty good Wine ; and we continu'd our Course for an Hour beyond the Town, and encamp'd on the Top of a Mountain cover'd with *Chestnuts*, *Elms*, *Ash-Trees*, *Sarvice-Trees*, and *Yoke-Elms*, with great and small Leaves.

We hop'd to have pass'd this Night in a Lodging agreeable enough ; but tho it was a very dark Night, our Guides made us leave this Place about eleven a Clock, to travel all the remaining Part of it over hideous Mountains. In Snowy Seasons few People venture to go this Way. I trusted entirely to my Horse ; which was much better than to pretend to guide him : *Automata*, which naturally follow the Laws of Mechanism, extricate themselves out of Dangers, on all such Occasions, much better than the ablest Mechanick, who should go about to make use of the Rules he has learn'd in his Study, even tho he were a Member of the *Royal Academy of Sciences*. At length, about Five in the Morning, *July 30.* we found ourselves upon a Plain

near *Charakesis*, a poor Village, standing upon a small River. Here we became Masters in our Turn, as in reason we ought to be; and oblig'd our Guides to stop, that we might refresh ourselves with sleep. But how short was our repose! The Demon of Botany, who possessed us, soon raised us: But we made no great Advantage here, and therefore were sorry we had stopp'd. The River *Zengui*, which comes from the Lake of *Erivan*, and passes by this Town, winds about here; but it is very large.

*July 31*, at Five in the Morning, we set forward, and travell'd over Mountains very agreeable, but without Trees: And we began to smell the Smoke of Cow-Dung, as we drew near to *Bisni*. This Scent incommoded us very much in a Convent of *Armenian* Monks, where we din'd. Their Court was full of a fine Kind of *Cresses*, which *Zanoni*, without any reason, took for the first sort of the *Tblaspi* of *Dioscorides*. These good Monks received us very handsomely; but we were not so agreeably entertain'd by them, as by the *Greek* Monks. The *Armenians* are more grave: And besides, we could not speak one Word to them; whereas we made a shift to stammer out a little of the vulgar *Greek* to the Caloyers, whose Vivacity is very pleasant and diverting. The Convent at *Bisni* is the best built of any we saw in these Parts; it is strong, and built of good hewn Stone. The Ruins about it show there has been once a considerable Town, tho the Village be small at present. We should have taken it for *Artaxata*, but that it lies upon the River *Zengui*. One would guess the Monastery to be of seven or eight hundred Years standing. We went from thence about Noon; and travelled over another Mountain, to a Monastery of the *Armenians* at *Yagovat*, a smaller Village than *Bisni*, at the Entrance  
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of the great Plain of *Three-Churches*, where we pretend to find Paradise.

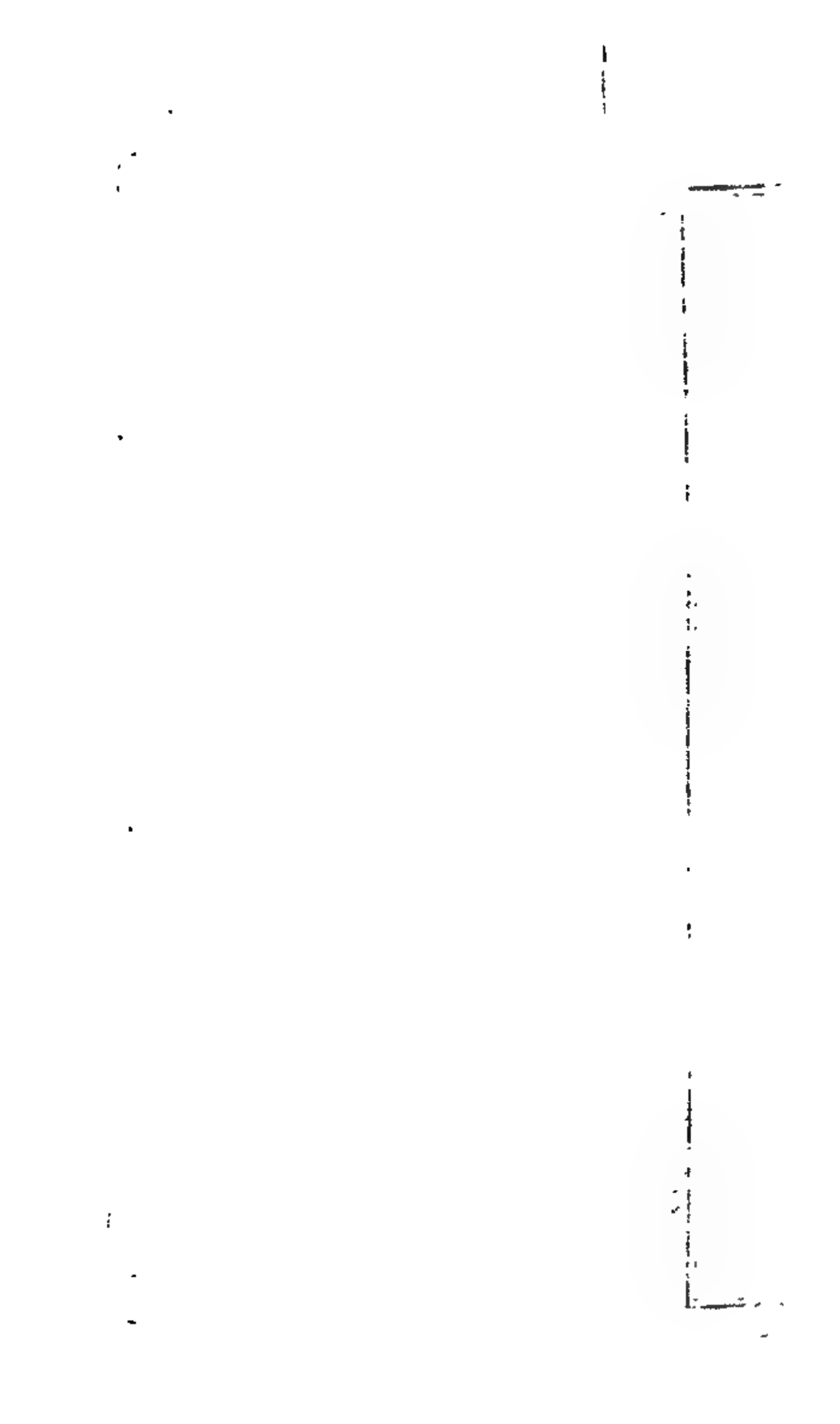
We set out the next Day at Three in the Morning, very impatient to see this famous Borough of the *Armenians*, visited with more Devotion than the *Romipetes* visited *Rome* in the Time of *Rabelais*. *Three-Churches* is but six Hours from *Yagovat*. The *Armenians* call this Borough *Itchmiadzin*, that is, *The Descent of the only Son*; because they believe that our Lord appeared to St. *Gregory* in this Place, as we are told; for we don't understand one Word, either of the vulgar or learned *Armenian* Tongue. Tho we were not much acquainted with the *Turkish* Language, yet being able to count ten, we easily understood that *Utch*, which signifies *Three*, being joined to *Klisse*, a Corruption of *Ecclesia*, signified *Three-Churches*, as the *Turks* call this Place. But it had been more properly call'd *Four-Churches*; for here are four, which seem to have been built a great while. The Caravans stop here to perform their Devotions, that is, to confess themselves, communicate, and receive the Patriarch's Benediction. This Convent consists of four Sides, built like Cloisters, in a very long Square. The Cells of the Religious, and the Chambers for Strangers are all of the same Make, having each a little Dome in the Form of a Bonnet all along the four Cloisters: So that this may be look'd on as a large *Caravanseria*, in which the Monks have the Lodgings. The Patriarch's Apartment, which is to the right of the Entrance into the Court, is a Piece of Building higher, and better built than the rest. The Gardens are handsome, and well kept; and indeed, in general, the *Persians* are much better Gardeners than the *Turks*. In *Persia* the Trees are planted by Line; and their Parterres are well disposed and manag'd: The Compartments are well laid out;

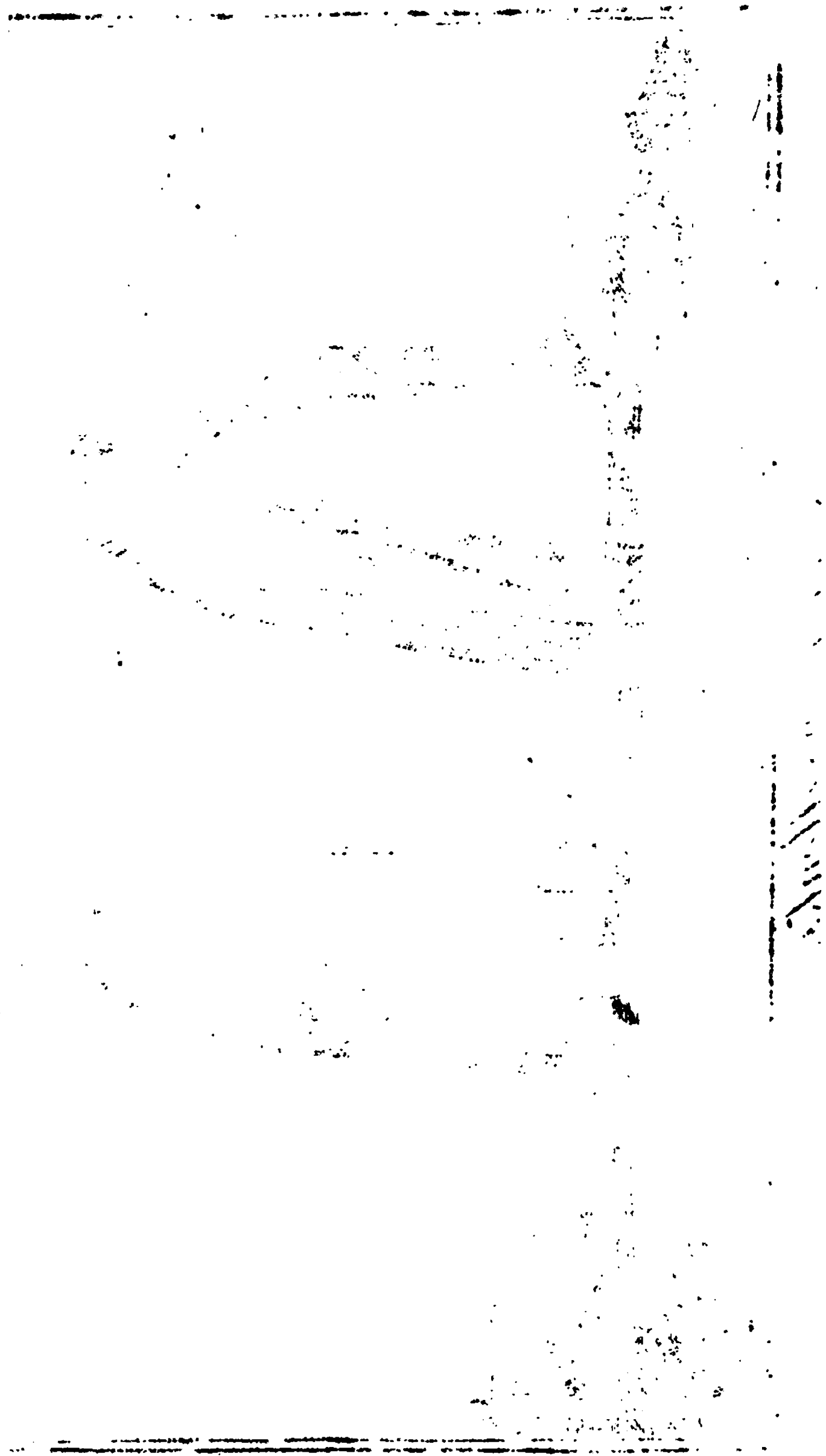
out; and the Plants are very neatly dispos'd and set out. Whereas in *Turky* these are all in the greatest Confusion. The Enclosure of the Patriarch's Garden, as likewise of most of the Houses of the Borough, is nothing else but Mud dried in the Sun, and cut into large thick Pieces; which are laid one upon another, and join'd together with a temper'd Earth instead of Mortar. The Walls of Parks about *Madrid* are the same. The *Spaniards* call these baked, or rather Sun-dry'd, Pieces of Earth *Tapias*.

The Patriarchal Church is built in the Middle of the great Court, and consecrated to St. *Gregory the Enlightner*, who was the first Patriarch, in the Reign of *Tiridates* King of *Armenia*, under *Constantine* the Great. The *Armenians* believe that the Palace of this King stood where the Convent now does; and that Jesus Christ appeared to St. *Gregory* in the Place where the Church stands. They keep here an Arm of this Saint, a Finger of St. *Peter*, two Fingers of St. *John Baptist*, and a Rib of St. *James*. The Building is very strong, and of fine hewn Stone; the Pillars and Arches are very thick: But the whole is dark and close, and not well illuminated. Within, at one End are three Chappels, whereof the middle one only is furnished with an Altar, the others serving for a Vestry and a Treasury. These are fill'd with rich Ornaments and fine Vessels for the Service of the Church. The *Armenians*, who don't pretend to much Magnificence but only in their Churches, have spar'd no cost to enrich this with all the finest Manufactures of *Europe*. The sacred Vessels, the Lamps and Candlesticks, are of Silver and Gold, or Silver gilt. The Pavement of the Church and Chancel is cover'd with fine Carpets. About the Altar the Chancel is hung commonly with Damask, Velvet, and Brocade: Which, however,

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is the less to be wonder'd at, because the *Armenian* Merchants, who trade in *Europe*, and are very rich, make great Presents to this Church: But it may well be wonder'd that the *Persians* suffer so much Riches to lie there. The *Turks*, quite contrary, don't suffer the *Greeks* to have so much as one Silver Candlestick in their Churches; and nothing is poorer than that belonging to the Patriarch of *Constantinople*. The Monks of *Three Churches* pride themselves in shewing the Riches they have received from *Rome*, and ridicule all Talk of a Reunion. Several Popes have sent them whole Chappels of Silver, without being able to do any thing: For the Patriarchs have hitherto only amused the Missionaries; it being no hard matter to deceive those who are down-right and honest in all their Designs. The reuniting of Religions is a Miracle, which the Lord will work when he shall see proper. 'Tis from Heaven we must wait the Conversion of Schismatics, who are vastly more numerous than these Roman *Armenians*. These unfortunate Schismatics would, by their Interest and Money, depose that Patriarch who should attempt a Reunion. The Hatred they bear to the *Latins* seems irreconcilable. In short, be it through Envy or Interest, the Schismatical *Armenians* or *Greek* Priests will bear great Sway in that Church; and the Patriarchs are oblig'd to give way, lest the Populace should throw off their Authority.

The Architect who form'd the Plan of this Patriarchal Church, was a good Master, according to a Tradition which prevails among the *Armenians*, who say that Jesus Christ himself drew the Plan in the Presence of St. *Gregory*, and commanded him to see the Church built according to it. Instead of a Pencil, they say the Lord made use of a Ray of Light, in the midst of

which St. Gregory was at Prayers upon a great square Stone, of about three Feet diameter, which they still show in the Middle of the Church. If this Story be true, the Lord has made use of a very singular Order of Building; for the Domes and Steples are in the shape of a Tunnel turn'd upside down, with a Cross on the Top.

The two other Churches are without the Monastery, but are now gone to ruin; and Divine Service has not been perform'd there a great while. That of St. *Caiana* is on the Right of the Convent, as we enter the great Gate, but not at that of the Refectories. The other Church, which is on the Left, and considerably farther from the House, bears the Name of St. *Repsima*. The *Armenians* pretend that *Caiana* and *Repsima* were two *Roman* Virgins, who were martyr'd in the Places where the Churches are built. St. *Caiana* they will have to be descended of I know not what Family of *Caius*: But they are more put to it to find the Genealogy of *Repsima*, which is not a *Roman* Name. However, their Chronicles say that they were both *Roman* Princesses, who came into the East to see St. Gregory: At which, *Tiridates*, King of *Armenia*, being offended, he caused *Caiana* to be put into a Well full of Serpents, expecting that she would have been soon kill'd; whereas the Saint was not hurt, but the Serpents died, and she liv'd there in good Health for the space of forty Years. But how will this agree with the Sequel of the History? For they add, That King *Tiridates* falling in love with her, and not being able to prevail with her, nor any of her Companions, who were very beautiful, and, according to the Chronicle, forty in Number, caused them all to be martyr'd.

The Country about *Three-Churches* is admirably fine; and I don't know of any which can give us a better Idea of Paradise. 'Tis full of Rivulets,

Rivulets, which render it extremely fruitful: And I question whether there be any other Country in the World where one may gather so many Commodities all at one time. Besides great Quantities of all Sorts of Grain, there are Fields of a prodigious Extent cover'd with Tobacco. It would be a pleasant Question in Botany, Whether this Plant grew in the Terrestrial Paradise, which is now so acceptable to the Generality of the Inhabitants of this Place, that they can't be without the constant Use of it? However, originally it came from *America*; but it grows altogether as well in *Asia*. The rest of the Country of *Three-Churches* abounds with Rice, Cotton, Flax, Melons, Pastiques, and fine Vineyards. There wants nothing but Olives: And I don't see where the Dove which went out of the Ark could find an Olive-Branch, if the Ark be supposed to have rested upon Mount *Ararat*, or any of the Mountains in *Armenia*; for this Sort of Trees is not found hereabouts, where the Species must be lost: And yet Olives are known to be a kind of Trees which never die. The *Ricinus* is much cultivated about this Monastery, of which they make Oil to burn, that of Linseed being used in their Kitchens. 'Tis perhaps for this Reason that the Pleurisy is so rare in *Armenia*, notwithstanding the Climate is very uncertain, and by consequence apt to produce that Distemper. *Gesner* has observ'd, that Linseed-Oil, drank instead of Oil of Sweet-Almonds, is an excellent Remedy for a Pleurisy.

As to the Melons, there are not better in all the *Levant* than those of *Three-Churches*, and the Country thereabouts. We loaded one of our Horses for thirty *Sols*: And in that large Quantity we met with several which were far superior to those of *Paris*. But that which was most extraordinary, was, that they fatten without ever doing

doing any harm; on the contrary, the more we eat of them, the better we were. Those which are called *Pastiques*, or *Water-Melons*, even in the Heat of Day are like Ice, tho they be laid on the Ground in the middle of a Field, where the Earth is hottest. They are not cultivated in watry Places, as has been here believed; but they are call'd *Water-Melons*, because the Meat of them does not only melt in the Mouth, but sends out so great a Quantity of Water, that one half of the Fruit is lost, especially when it is bit with the Mouth to peel it; which is the Way us'd by the People of the Country, who ordinarily eat them as Apples. Our *Butter-Pears* and *Mouille-bouche* are perfectly dry in comparison of these Melons, which would be the most delicious Fruit in the World, if they had as good a Smell and Taste as the other Melons. The Meat of these *Water-Melons* becomes more firm as they grow riper, and indeed, to speak properly, does not melt at all; but this delicious Water, which is enclosed in little Cells in the Pulp, runs out in so large a Quantity, as it were from so many little Springs, that the Eastern People often prefer these to better Melons. The *Armenians* call them *Carpous*, a Name they have borrow'd from the *Greeks*, who call all Fruit so: And thus *Carpous* means Fruit, by way of Excellence. The best *Water-Melons* are produc'd in the salt Lands between *Three-Churches* and the *Aras*. After Rains, the Sea-Salt lies in Chrystals upon the Fields, and even crackles under the Feet. Three or four Leagues from *Three-Churches*, in the way to *Teflis*, there are Pits or Quarries of Fossile Salt, which would abundantly supply all *Persia*, without being exhausted. They cut the Salt into large Lumps, in the same manner as we cut the Stone out of our Quarries; and each Buffalo carries two of them. One sometimes  
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meets large Drovers of these Animals in the great Roads, laden with nothing else but this Salt ; for in the *Levant* the Buffalo's are among the Beasts of Burden.

The People of the East imagine that the Salt grows in these Pits, and that the same places from whence they have once taken do in time fill up again : but who has made any accurate Observations on this Head ? I was told the same at *Cardona* in *Spain*, where are the best Salt-Pits in the World. This Mountain is nothing but a Mass of Salt, which appears like a Rock of Silver when the Sun shines upon those places which are not cover'd with Earth. They who work in the Quarries of Marble have taken up the same Notion, and believe more from a Tradition among them, than upon any good Reasons, that the Stones do, by an internal Principle, actually grow like Truffles and Mushrooms : thus the Supposition of the Vegetation of Fossils prevails more than might perhaps be imagined, but our Notions in these Matters should be built upon Experiments and Observations well confirm'd, and not upon Suppositions and Prejudices.

We liv'd very well in the Monastery of *Three-Churches*, where we were lodg'd to our Satisfaction : and there being not many Strangers, we had as many Chambers as we pleas'd. The Religious, who are mostly *Vertabiets*, that is *Doctors*, drink with Ice, and they gave us of it plentifully ; but they have not got the Secret of driving the Gnats from the Convent. We were forc'd in the night to leave our Chambers, and cause our Matresses to be carried into the Cloister near the Church, upon a Pavement of broad Stones that is very well kept. The Gnats were there less troublesome than they were within, but yet this did not prevent their sucking a great deal of  
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our Blood ; all the Morning our Faces were full of Knobs and Swellings, notwithstanding all our Precaution. The Parterres on the left of the Church are very pleasant. The *Amarantbusses* and *Pinks* are their chief Ornaments ; but there is nothing extraordinary in these Flowers to make it worth the while to bring the Seeds into this Country : on the contrary, the Curious among the *Persians* would be much better pleas'd, if they could furnish themselves with the Kinds we raise in *Europe*. We gathered on the Parterres of the Convent nothing but the Seeds of that fine Species of the *Perficaria*, whose Leaves are as large as Tobacco, and which we observed at *Teflis* in the Prince's Garden. I have here inserted a Description of a fine Species of *Lepidium Orientale Nasturtii Crispi Folio*, which grows in the Fields between the Monastery and the River *Aras*.

The Root runs deep in the Ground, about a foot long, and as thick as the Little-finger, hard, woody, white, a little fibrous, and produces a Stem two or three feet high, full of Branches, of a bright green colour, with Leaves at bottom, of four inches long, and two broad, very much like those of the *Nasturtii Crispi Folio*, but a little more fleshy ; smooth on both sides, of a bright green colour, divided into great pieces even to the Stalk, which is pretty long from the main Stem without Leaf. The last piece is bigger than the others, rounded and jagged as they are which are upon the rest of the Stalk, which however are sometimes cut deeper than this. The Leaves which grow along the Stem are cut more slender and thin. From their Knots shoot out Branches which expand themselves pretty much, and are adorned with Bunches of Leaves, for the most part not divided, and very much like those of the *Comman Iberis*. The Branches are subdivided.



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vided into small Sprigs with white Flowers: Each Flower has four Leaves of a line and a half long, rounded at the Point, and very sharp at their beginning. The Cup consists likewise of four Leaves; the Pointal, which is half a line in length, shaped like the Head of a Pike, passes into a Fruit of the same Form, flat, and divided into two Cells, each of the whole length, and containing a ruddy Seed inclining to a brown, half a line in length, and flatted. The whole Plant has the Taste and Acrimony of *Garden Cresses*.

During our stay at *Three-Churches* we endeavoured to procure Persons to carry us to Mount *Ararat*, but could get none. The Carriers who came from other Parts, said, they would not venture the losing themselves in the Snows; and they of the Country were employed in the Caravans, and would not harrass their Horses in a place that appear'd so frightful. This famous Mountain is but two short days Journey from the Monastery, and we afterwards knew it was not possible to get on it, because it is all open, and there is no passing any farther than to the Snow. Whatever the Religious here say, 'tis no such wonder that there is no coming at the top, since almost one half is covered with Snow frozen hard, and which has lain there ever since the Flood. These good Men believe, as an Article of their Faith, that the Ark rested upon this Mountain. If it be the highest in *Armenia*, according to the Opinion of the People of this Country, it is very certain likewise that it has the greatest quantity of Snow on it of any. That which makes *Ararat* seem so very high, is, that it stands by itself, in form of a Sugar-loaf, in the middle of one of the greatest Plains one can see. We must not judge of its height from the quantity of Snow which covers it, for the Snow even in the hottest Summer lies upon the least Hills in *Armenia*. If the

Monks of *Armenia* are asked, whether they have any Relicks of the Ark? they very gravely answer, That it lies still buried in the vast heaps of Snow upon Mount *Ararat*.

We went *August* the 8th to *Erivan*, a considerable City, and the Capital of *Persian Armenia*, three hours Journey from *Three-Churches*; not so much to see that Place, as, according to the Advice of the Religious of *Three-Churches*, to pray the Patriarch to appoint us Persons to carry us to Mount *Ararat*, which we should never have procur'd without his Order. The City of *Erivan* is full of Vineyards and Gardens, and stands upon a little Hill, which is at the end of the Plain; and the Houses extend themselves into one of the finest Vales of *Persia*, consisting of Meadows, intermingled with Orchards and Vineyards. The People of *Erivan* are simple enough to believe that their Vines are the same sort with those which *Noah* planted there. Be that as it will, they yield a very good Wine, which is a greater Commendation than to say they are deriv'd from those planted by the Patriarch. The Vale is water'd with fine Springs, and the Country-Houses are almost as numerous as about *Marseilles*. The Tops of the Hills only, by their Drought, dishonour this Country; but the Vine would do wonders here, if there were Persons to cultivate it. The best Lands are cover'd with Grain, Cotton, and Rice; this last is mostly design'd for *Erzeron*. The Houses of *Erivan* have only a Ground-floor, without any Stories above, and are built of Mud and Dirt, after the manner of other Towns in *Persia*. Each House stands by itself, and is defended by a square, angular, or round Enclosure about six feet high. The Walls of the Town, tho with a double Rampart in some places, are hardly above twelve feet

feet high, and are defended only by very indifferent round Ravelins, four or five feet thick. All these, together with the Walls, are made of Mud dried in the Sun, and without any Cement. The Walls of the Castle, which stands in the highest part of the Town, are not much better, but run round it three times. The Castle itself is almost oval, and contains above eight hundred Houses, inhabited by *Mahometans*; for the *Armenians*, who go thither to work all the day, return into the Town to lodge at Night. They assur'd us the Garrison of this Castle consisted of 2500 Men, for the most part Tradesmen. The Place is impregnable on the North-side; but it is Nature only that makes it so, by fortifying it, not with Mud Ramparts, but with a prodigious Precipice, at the bottom of which runs the River. The Gates of the Castle are plated over with Iron. The Portcullis and Guard-house seem to be regular and well enough contriv'd. The antient Town was probably a Place of greater Strength, but was destroy'd during the Wars between the *Turks* and *Persians*. M<sup>r</sup> *Tavernier* affirms it was given up to Sultan *Murat* by Treason, and that the *Turks* left in it a Garrison of two and twenty thousand Men. Notwithstanding this, *Chas-efi* King of *Persia* took it by main Force. He himself was the first in the Attack; and the two and twenty thousand *Turks*, who would not surrender, were cut in pieces. *Murat* reveng'd this in a barbarous manner at *Babylon*, where he put to the Sword all the *Persians* he found, notwithstanding he had promis'd them their Lives upon their Capitulation.

Toward the South, upon a small rising Ground, about a Mile from the Citadel, is the little Fort *Quetchycala* cover'd with a double Wall; but these Works are in more danger from the Rains

than from Cannon. *Quetchbycala* resembles the Forts of Clay, which are sometimes built at *Paris* for the Exercises of the Academists. The Port-holes of all the Fortifications of *Erivan* are of a very singular Make, jutting out beyond the Wall like a Mask, about a foot and a half, and ending in the shape of a Cowl or Hog's Snout; which effectually secures the Heads of the Soldiers, who are order'd to make the Discharge, and is no ill Contrivance for Cowards; but then they are not able to observe the Enemy, unless it be at the Gap or Opening, and they come into the only Place where they can be kill'd: and yet if the Besieg'd suffer the Enemy to come to the Foot of the Wall, 'tis then impossible to fire upon them.

M. *Chardin*, who knew *Erivan*, and the Country thereabouts, better than any of our Travellers, has describ'd the Rivers very exactly. The *Zengui* runs North-West, and the *Queurboulac* South-West, rising from forty Springs, which its Name expresses. The *Zengui* comes from the Lake of *Erivan*, two Days Journey and a half from the City, but I don't know whether this be the same *Zengui* I mention'd before. The Lake which is very deep, and about five and twenty Leagues in Compass, is well stock'd with excellent Carp and Trout, which are however of no great Service to the Religious of a Monastery built on an Island in the middle of the Lake, they being not permitted to eat of 'em but four times a Year; nor indeed are they suffer'd to converse together, but at the same times. The rest of the Year they keep a perpetual Silence, and eat nothing but Herbs which their Garden produces, and that just as Nature prepares them, without Oil or Salt. These poor Monks are like so many *Tantalus's*, who have  
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constantly in their View, and within their Reach, excellent Fruits which they dare not touch. And notwithstanding this, Ambition is not wholly banish'd from this Place; the Superior is not content to have the Title of Archbishop, but likewise takes to himself that of Patriarch, which he disputes with the Patriarch of *Three-Churches*.

We pass'd the *Zengui* to *Erivan* upon a Bridge of three Arches, under which they have contriv'd certain Rooms or Apartments, where the *Kan* or Governour of the Place sometimes comes to divert and cool himself in the hot Seasons. This *Kan* raises every Year above twenty thousand *Tomans* from this Province, that is, above nine hundred thousand Livres of *French* Money, without reckoning what he gets by the Pay of the Troops appointed to guard the Frontiers. He is oblig'd to advise the Court of all the Caravans, and all Ambassadors who pass that way. *Persia* is the only Country I know of, where Ambassadors are maintain'd at the Prince's Charge: And yet, nothing in my Opinion can be more honourable for a great King. As soon as an Ambassador or simple Envoy, has shewn the Governours of the Provinces, that he is charg'd with Letters for the King of *Persia*, they immediately give him the *Tain*, which is an Allowance for his daily Subsistence, of so many Pounds of Meat, Bread, Butter, Rice, and a certain Number of Horses and Camels.

At *Erivan* there is very good living. Partridges are common, and Fruits are brought thither in abundance. The Wine is admirable; but the Culture of Vines is very difficult, by reason of the Cold and Frosts, which oblige the Dressers not only to cover, but even to bury them under Ground at the beginning of Winter, where they are kept till the Spring. Tho the Town

be but ill built, there are however some fine Places in it. The Governour's Palace, which is in the Fortrefs, is considerable for its Largeness, and the Distribution of its Apartments. The *Meidan* is a great open Square, hardly less than four hundred Paces over. The Trees there are as fine as in the *Bellecour* at *Lyons*. The *Bazar*, which is the Place where they sell their Merchandise, is not disagreeable. The Baths and Caravanseras likewise have their Beauties, especially the new Caravansera by the side of the Fortrefs. At entring, one seems to be going into a Fair or Market-place, for we pass thro a Gallery, in which are sold all sorts of Stuffs.

The Churchès of the Christians are small and half under ground. That belonging to the Bishop's Palace, and the other call'd *Catequie*, were built, as they say, in the times of the last Kings of *Armenia*. By the side of the Bishop's Palace is an old Tower, of a very singular kind of Building; it would have borne some resemblance to \* *Diogenes's Lantborn*, had it not been so much after the Oriental Taste. It is flat-sided, and its Dome has something very agreeable; but the People of the Place don't know for what Use it was design'd, nor when it was built. The Mosques of the Town have nothing particular. M. *Chardin* says, the *Turks* took *Erivan* in 1582. and that they built a Fortrefs there; that the *Persians* having retaken it in 1604, put it into a Condition to hold out against Batteries of Cannon; that it sustain'd a Siege of four Months in 1615. which the *Turks* were at last oblig'd to raise; that they could not gain the Town till after the Death of *Abas the Great*; and that the *Persians* retok it again in 1635, and have continued Masters of it ever since.

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After we had walk'd about the Town, we went to visit the Patriarch of the *Armenians*, who is lodg'd in an old Monastery out of the Town, but not so well by far as at *Three-Churches*. This Patriarch, whose Name is *Nebabied*, was a good old Man, of a ruddy Complexion, who out of Humility, or for his Ease, had nothing but a blue linen Cassock. We kiss'd his Hand, according to the way of the Country, which, our Interpreters told us, pleas'd him much; for many *Franks* don't shew him that Respect: but we would even have kiss'd his Feet, if we had ever so little suspected that he requir'd it, we had so great need of his Interest. In requital, he order'd us a Treat, which was truly very frugal. They brought, on a wooden Salver, a Plate of Nuts between two other Plates, one of Plumbs, the other of Raisins. But they did not offer us either Bread or Cake, or Bisket. We eat a Plumb, and drank one Glass to the Prelate's Health, of an excellent red Wine; but who could have drank again without a Bit of Bread? Our Interpreters were in the Entry, and had the Sense to get some themselves, but dar'd not offer it to us, tho we should willingly have pardon'd their Freedom at that time: after the Treat, they came into the Room, and we order'd them to request the Master of the House, to cause us to be furnish'd with good Horses and Guides, which we would pay for, to conduct us to Mount *Ararat*. *What Business*, says he, *have you at Mount Macis?* which is the Name this Mountain bears among the *Armenians*, but the *Turks* call it *Agrida*. We answer'd, *That being near a Place so celebrated, on which it was suppos'd Noah's Ark had rested, we should be much blam'd at our Return home, if we did not go to see it.* You will find it very difficult, says the Patriarch,

to go even so far as to the Snows ; and as for the Ark, God has never yet favour'd any one with the Sight of it, except only one Saint, who was of our Order, and after fifty Years spent in Fasting and Prayer, was miraculously carried thither ; but the excessive Cold seiz'd him in such manner, that he dy'd upon his Return. Our Interpreter made him laugh, by answering in our name, *That after having spent half our Life in Fasting and Prayer, we should rather beg of God to let us see Paradise, than the Remains of Noah's House.* At Three-Churches they had told us, that one of the Religious of their Order, whose Name was *James*, and who was afterwards Bishop of *Nisibis*, resolv'd to go to the top of the Mountain, or perish in the Attempt, accounting it a Happiness to endeavour to find the Remains of the Ark ; that he executed his Design with a great deal of Difficulty ; and notwithstanding all his Pains and Diligence to ascend the Hill, he always found himself when he awak'd in one certain Place about half way to the Top ; that this good Man perceiv'd in a few Days, that all his Attempts to get higher were vain ; and that in his Trouble an Angel appear'd to him, and brought him a piece of the Ark. *James* return'd to the Convent with his choice Burden ; but before the Angel left him, he told him that God would not suffer Men to pull in pieces a Vessel which has sav'd so many Creatures. Thus the *Armenians* amuse Strangers with such like Stories.

The Patriarch ask'd us whether we had seen the Pope ? and was much displeas'd with us when we answer'd, we intended to see him in our Return home. *What, says he, do you come so far to see me, and han't yet seen your own Patriarch ?* We dared not tell him we were come  
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into *Armenia* to search for Plants. *What think you*, continues he, *of my Church at Itchmiadzin, have you seen so fine in France?* We answered him, *That every Country had its own manner of building; that our Churches were of a quite different Taste, and that we did not see the Skill of the Workmen, but only in the Candlesticks, Lamps, and other Vessels.* These were certainly not made in *Armenia*. While this Venerable Prelate (who would pass with us for a good Country-School-master) gave his Orders, we desired to see the Chappel, and we put three Crowns into the *Basson* to pay for our Treat: We do these kind of Charities more out of Decency than Devotion. At our return, they offered us another Glass, which however we at first refus'd, there being yet no Bread come; but we were obliged to drink, to return our Thanks to the Patriarch who drank our Health: and all this passed very agreeably. After the ordinary Civilities, he sent one of the House with us to carry a Letter of Recommendation to the Religious in the Road to Mount *Ararat*: so we went to lie this Night two hours from *Erivan* in a Convent of *Armenian* Monks at the Village *Nocquevit*. We drank there excellent Claret inclining to an Orange-colour, and as good as that of *Candy*: but for fear we might want Bread, we made our Interpreters give them to understand, that we would deal honourably with them: this answered our Expectations, for we were handsomely treated; and we were as good as our Word the next Morning before we went away.

The Country about *Nocquevit* is admirably fine, all manner of Fruits there are in great plenty, and they neglect such Melons as would be in great esteem at *Paris*. The Buildings in these

these Parts are only of square pieces of Mud and Clay dried in the Sun, for want of Timber.

*August* the 9th, we set out at four in the Morning, with our Faces strangely disfigured by the prickings of the Gnats, who attack'd us very furiously some nights ago. We continued our Journey over a large and fine Plain which led to Mount *Ararat*. About eight a clock we reached *Corvirap* or *Couervirab*, which, as they told us, signifies in the *Armenian* Tongue, *The Church of the Well*. *Corvirap* is another Monastery of the *Armenians*, whose Church is built by a Well, into which they affirm St. *Gregory* was cast and miraculously fed, as *Daniel* was in the Lion's Den. The Monastery looks like a small Fort on the top of a little Hill which commands the whole Plain, and it was from this Eminence that we first saw the River *Aras*, so well known formerly by the name of *Araxes*; it runs along about four Leagues from Mount *Ararat*. We were oblig'd to repose and refresh ourselves in this Monastery, for we had very bad Nights by reason of the Gnats, and the Heat was intolerable in the day. And this was the Life we led, even from the time of our leaving *Teflis*; but all our Fatigue was abundantly recompens'd with the sight of *Araxes* and Mount *Ararat*. From *Corvirap* we could distinctly discern the two Tops of this famous Mountain. The smaller one, which is most sharp and pointed of the two, was not covered with Snow; but the greater one was prodigiously laden with it. The Plants we found in this Monastery, while our Guides reposed themselves, were these.

*Carduus Orientalis Costi Hortensis Folio. Coroll. Inst. Rei. Herb. Pag. 31.*

The Root of this Plant is about a foot long, hard, woody, white, at the upper end about the

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folio coroll. Inst. Rei herb. 31.





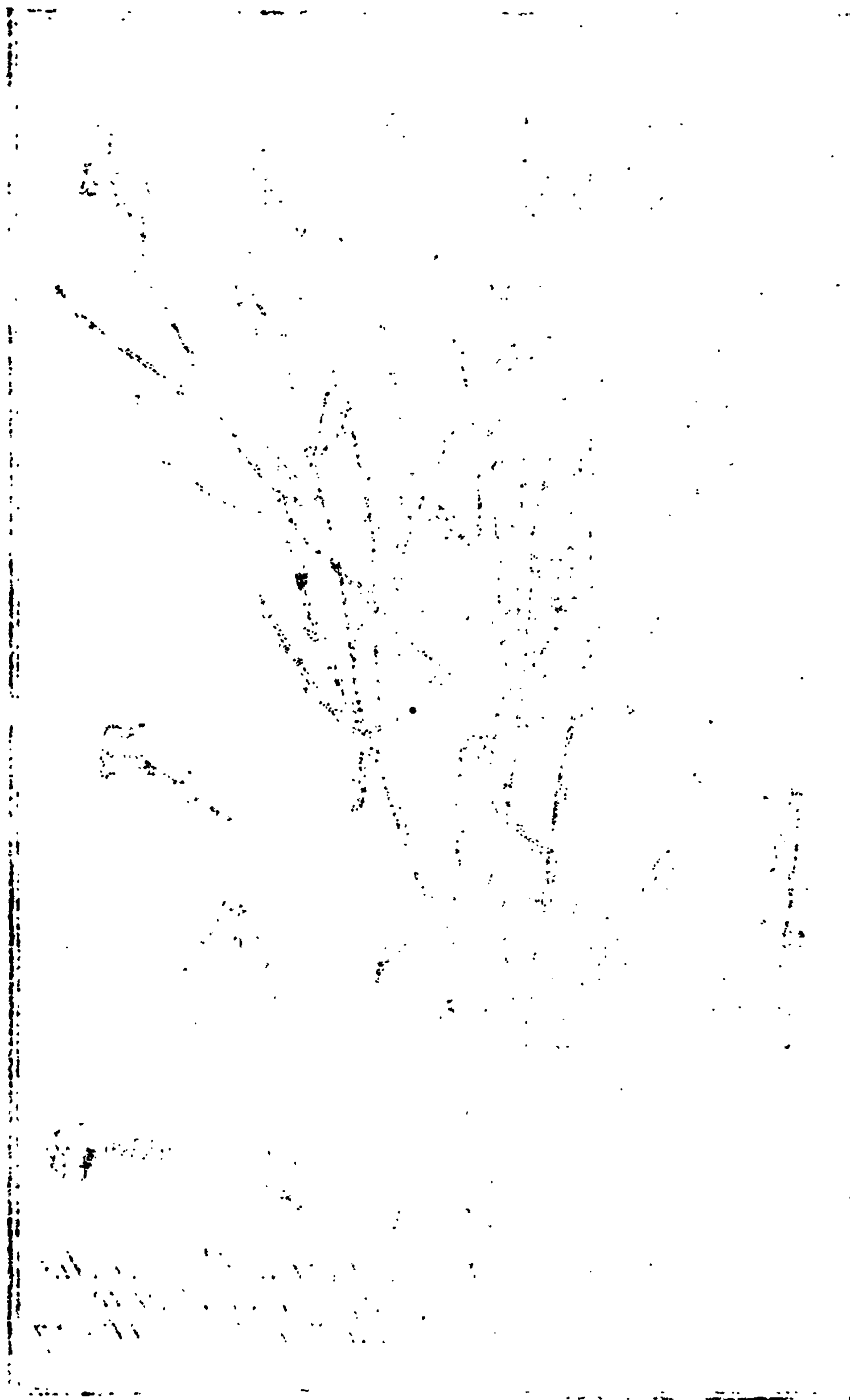
the thickness of the Little-finger, furnished with many Fibres, and covered with a redish Skin; it sends out a Stalk of two or three feet long, branched from the beginning, hard, firm, whitish, two inches thick, with Leaves about two inches long, and one and a half broad, a little jagged about the Edges, like the Leaves of that sort of *Tansy* which the *French* call *le Coq*, which word to me seems to be a Corruption of *Costus Hortensis*. The Leaves of this *Carduus* are less and less as they grow nearer the top of the Plant, and lose their Indentings or Jags, but end in a small soft Point or Prickle. From their Knots shoot out Branches all along the Stalk, each of which ends in a yellow Flower. The Leaves which grow along the Branches are slender, and sometimes small as Threds. The Calix or Cup of the Flower is eight or nine lines high, and almost as thick. 'Tis like a Pear consisting of several Scales which are whitish, pointed, firm, prickly, and sometimes inclining to a purple colour at the Extremities. The Prickles about the edges are softer, and grow out like the Hair on the Eye-lid. Each Flower consists of smaller yellow Flowers or Fleurons, which run out beyond the Cup above five or six lines, divided into as many small Points, out of the middle of which grows a Sheath with a very fine Thred at the top. The Fleurons in little Bags, or Embrio's, bear the Seed of about two lines long, and one broad, with a white Tuft on it. They which are not untimely, become Seeds of three lines in length. The Flowers have no smell that we could perceive, but the Leaves are very bitter.

We had the Pleasure this day to find a Plant of a new Kind, and we gave it the name of one of the most learned Men of this Age, equally

esteemed for his Modesty and Integrity ; I mean Mr. *Dodart* of the Royal Academy of Sciences, Physician to her Royal Highness the Princess Dowager of *Conti*.

This Plant sends out Stalks of a foot and a half high, strait, firm, smooth, woody, of a bright green, two lines thick, branch'd from the bottom, round like a Bush, and furnish'd with Leaves of an inch or fifteen lines long, and two or three wide, a little fleshy, jagged on the sides, especially towards the bottom of the Plant, for higher they are straiter, and less indented ; some of them are even as small as the common *Linaria* or *Flaxweed*. The top of the Branches is adorn'd with Flowers growing out of the Knots of the Leaves. Each Flower is a Head of a deep Violet-colour, of eight or nine lines long ; the bottom is a Pipe of one line diameter, opening into two Lips, the uppermost of which is in the shape of the Bowl of a Spoon, the Convex-side being turn'd up, and about one line and a half long, cleft in two parts, pretty much pointed ; the lower Lip is three lines long, rounding, but divided into three parts, the middlemost of which is the smallest, and most pointed ; this Lip is rais'd towards the middle with a sort of white Hair or Down. The Calix is a smooth Cup of two lines high, divided into five Points ; it sends out a Pointal that is spherical and near a line in diameter, which is inserted in the Pipe of the Flower, as it were by *Gomphosis*, and has at the top a very fine Thred, and passes into a spherical Cod of three lines diameter, ending in a Point. This Cod is reddish, hard, divided into two Cells by a middle Partition, which are furnished with each a fleshy *Placenta* or Cake, divided into little hollows, which hold a small brown Seed.





All along the Plain, by the side of the *Araxes*, grows abundance of *Liquorish* and *Dodder*. The *Liquorish* is in all respects like the common sort, except only that the Husks or Cods are longer, and full of Prickles. The *Dodder* grows so fast upon the Stalks of the *Liquorish*, that it seems to be part of the same Plant; when it is plucked off, one sees certain Tubercules of about one line thick, which are like so many Nails or Pegs sticking into the Plant on which it grows. These Stalks are one line in thickness, and sometimes more. We first took them for Stalks of a Species of *Bindweed*, whose Leaves are gone. One cannot compare the Leaves of this *Dodder* to any thing better than a Cat's-Gut, about the bigness of a Packthread; bet they are firm, hard to break, bitter, a little aromattick, of a pale green colour, divided into several branches twisted about the neighbouring Plants, from whence they suck the Juice for their Nourishment by the Tubercules before-mention'd. These Tubercules are commonly plac'd obliquely at the distance of a line from one another; and in different places there are no Roots, no more than to other Species of the same kind, when the Tubercules can furnish Juice enough for its Nourishment. Its Flowers grow in Bunches like a Head, of a pale gridelin, two lines in height, and one and a half in diameter. They are Cups divided into five obtuse Points, which are bored through at bottom, to receive a Pointal from a Cup of two lines high, divided also into five parts. This Pointal passes into a Fruit like that of the great white *Bindweed*, four lines long, and three in diameter, membranous, of a pale green, afterwards reddish, ending in a small Point, and consisting of two pieces, the uppermost of which is a kind of Cap: it contains generally four Seeds as big as those of the

the *Bindweed* just mention'd. These Seeds are roundish on the back, and on the other side corner'd, a line and a half long, and one line thick, and as it were divided into two Lobes by a very thin Membrane, hollow below, and sticking to a spongy and clammy *Placenta*.

These Seeds are nothing else but membranous Bladders, in each of which is rolled spirally, or wrapt up like a Snail, a young Plant; which is a Twist or String of a bright green colour, half an inch long, and a quarter of a line broad at the beginning, but growing narrower and sharper towards the end, fastned at the broad end to a spongy and clammy *Placenta*, which is partly in the Seed-Vessel and partly in the Cup. The Creator of all things seems to have design'd by this Plant to shew us, that the Embrio's of Plants are contain'd in small in the Bud of the Seeds; and that so the Seeds are as so many Bladders in which the young Plants lie entire, waiting only a proper nutritive Juice to make their Parts swell, and become visible. There are many things in Nature which would discover to us the Structure of things unknown; if we give but due Attention. *Malpighi* had a wonderful Talent this way: and indeed our Notions and Systems ought not to be form'd nor establish'd, but upon a great Number of Observations. For example, in the Month of *October*, in the Body of the Tulip-Root, we have observ'd an entire Tulip, on whose Stalk, though not three lines high, might be seen the Flower, which was not to appear till the *April* following: we could plainly discern the six Leaves of the Flower, their Chieves, their Tops, the Pointal or young Fruit, the Seed-Vessels, and the Seeds they contain'd. And after all this, who can refuse to believe that all these Parts were shut up even in a narrower Space, and are ren-

render'd more or less visible, in proportion as the nutritive Juice has swell'd and dilated the smaller Parts?

The Birds we saw in these Plains, which extend themselves even to the River, would possibly have furnish'd us with some useful Anatomical Observations, if we had been provided with a Gun to shoot any of them. We saw there a sort of *Herns*, whose Bodies were not bigger than a Pidgeon, tho their Legs were a foot and a half high. The *Egrets* are common enough there; but nothing comes near the Beauty of an admirable Bird, the Skin of which I keep in my Cabinet, and whose Figure I have seen in the Book of Birds, painted for the King. It is as big as a Raven, the Wings are black, the Feathers of the Back towards the Rump of a purple Colour, and they towards the Neck very sharp-pointed, and of an admirable shining golden green; they towards the middle of the Neck are of a bright Flame-Colour, and they which cover the rest of the Neck and the Head of a dazzling green. Upon the Head is a Tuft of the same Colour, about four inches high, the longest of which are like a Battledore with a long Handle. The Bill of this Bird is brown, like that of a Raven. One may with more reason call this the *King of the Ravens*, than that which they brought from *Mexico* to *Versailles*; seeing that *American* Bird, tho it be a very fine one, has nothing in which it agrees with our common Ravens.

It troubles me very much that we pass'd by *Corvirap*, without going to *Ardachat*. Till I came to *Paris*, and read M. *Chardin's* Voyage, I did not know that *Ardachat* was, according to the Tradition of the *Armenians*, the Remains of the old *Artaxata*. The People of the Place, says  
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this Author, call this Town *Ardachat*, from the Name of *Artaxerxes*, whom in the East they call *Ardechier*. They assure us, that among the Ruins one may see those of the Palace of *Tiridates*, which was built 1300 Years ago. They likewise say, there is one Front of the Palace which is but half ruin'd; that there remain four Ranks of Columns of black Marble; that these Columns surround a large piece of wrought Marble, and that they are so thick that three Men can't encompass them with their Arms. This Heap of Ruins is call'd *Tact-Tardat*, that is to say, the Throne of *Tiridates*.

*Tavernier* also mentions the Ruins of *Artaxata* between *Erivan* and Mount *Ararat*, but says nothing more. The Situation of *Artaxata* is so well describ'd by *Strabo*, that we cannot mistake it, if we observe the Course of the *Araxes*. *Artaxata*, says this Prince of antient Geographers, was built upon the Design which *Hannibal* gave to King *Artaxes*, who made it the Capital of Armenia. This Town is situate, continues he, upon an Elbow of the River *Araxes*, which forms a kind of Peninsula, and is so encompass'd by the River as with a Wall, except on the side of the Isthmus; but this Isthmus is secur'd by a Rampart and a good Ditch. The Country about is called the *Artaxan Lands*.

This Description of *Strabo* increases my Vexation, for we might have seen whether *Ardachat* is in a Peninsula, or perhaps we might have found it a little higher or lower; but our Guides observing we busied ourselves so much in the Search of Plants, believ'd we had no Regard to any thing else. Who can imagine that *Hannibal* came from *Africa* to *Araxes*, to be Engineer to a King of *Armenia*? *Plutarch* however confirms it, and says that this famous *African*, after the Defeat of *Antiochus* by *Scipio Asiaticus*, fled into *Armenia*, where he gave a great deal of good Council to *Artaxes*, and among other things ad-  
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vis'd him to build *Artaxata* in the most advantageous Situation in his Kingdom. *Lucullus* made as if he intended to besiege this Place, in order to draw *Tigranes* his Successor to a Battle ; but the King of *Armenia* came to encamp upon the River *Arfamas*, to dispute the Passage of the *Romans* ; and, according to this Observation, *Arfamas* can be no other than the River *Erivan*. The *Armenians* were beaten at this Passage, and afterwards in a second Rencontre. But our Historian says that *Lucullus* thought it most proper to make towards *Iberia* ; and therefore *Artaxata* was not taken. *Pompey*, who had the Command of the Army after him, press'd *Tigranes* so hard, that he was oblig'd to deliver up his Capital without striking a Stroke. *Corbulon*, the *Roman* General under the Emperor *Nero*, forc'd King *Tiridates* to yield up *Artaxata* ; and far from sparing it, as *Pompey* did, he caus'd it to be entirely ruin'd. But *Tiridates* came to *Rome*, and made his peace with the Emperor, who not only return'd the Diadem upon his Head, but likewise gave him liberty to take Workmen with him from *Rome*, to rebuild *Artaxata* ; which, by way of Acknowledgment, the King of *Armenia* call'd *Neronia*, from his Benefactor. 'Tis surprizing that none of the Authors who speak of this Place, have ever given us the Name by which they then call'd Mount *Ararat* which we were now about to ascend.

The 10th of *August* we departed from *Corvira*, and travelled seven Hours to find the Ford of *Araxes*, which is but a Mile from the Monastery. Tho the Stream be very rapid, the Ford so large and wide, that one of our Guides ventur'd to pass it upon an *Ass*, tho indeed he had Difficulty enough to get over. We arriv'd about eleven a Clock at the Foot of the Mountain ;

and we din'd, according to the Custom of the Country, in the Church of a Convent, in the Village *Acourlou*: this Convent, which is ruin'd, was formerly call'd *Araxil-vane*, that is to say, *the Monastery of the Apostles*. All the Plain beyond the *Araxes* is full of fine Plants. We observ'd one of a very singular kind, to which I gave the Name *Polygonoides*, because it is like the *Ephedra*, which was formerly call'd *Polygonum Maritimum*.

'Tis a Shrub of three or four feet long, very bushy and spreading; its Trunk is crooked, bowing in and out, hard, brittle, as thick as an Arm, cover'd with a reddish Bark, and divided into Branches, which are crooked in like manner, and subdivided into lesser, on which, instead of Leaves, grow Cylindrical Slips or Sprigs, about half a line thick, of a Sea-green Colour, an inch or fifteen lines long, compos'd of several Pieces pointed together End to End, so very like the Leaves of the *Ephedra*, that 'tis impossible to distinguish them without seeing the Flowers. From the Articulation of these Sprigs proceeds others jointed in the same manner; and these last put out all along their whole Length certain Flowers of three lines diameter. They are a sort of Basins cut into five Parts to the very Center, of a pale-green Colour in the middle, but every where else white. From the bottom of each Basin rises a Pistile, one line and a half long, corner'd, rais'd with little Beards, and encompass'd with white Chieues, but of a purple Colour at the top. Each Flower is supported by a very fine and short small Stalk. The Pistile becomes a Fruit half an inch long, four lines broad, of a conical Figure, deeply furrow'd thro' the whole Length. These Furrows are sometimes strait and sometimes spiral. The Beards are terminated with Wings divided into very small Fringes.

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When the Fruit is cut cross-wise, the pithy Part appears, which is white and corner'd. The Flowers smell like those of the *Linden-Tree*, wither but slowly, and remain at the bottom of the Fruit like a kind of Rose. The Leaves are of an herbish Taste, but a Stiptick.

We begun this Day to go up Mount *Ararat* about two a Clock in the Afternoon, but not without difficulty: We were forc'd to climb up in loose Sands, where we saw nothing but some *Juniper* and *Goats-Thorn*. This Mountain, which lies between South and South-South-East from *Three Churches*, is one of the most sad and disagreeable Sights upon Earth. There are neither Trees nor Shrubs, nor any Convents of Religious, either *Armenians* or *Franks*. *M. Struys* would have done us a particular Favour, if he had told us where the *Anchorites*, he mentions, resided; for the People of the Country don't remember to have heard that there ever were in this Mountain either *Armenian Monks* or *Carmelites*: All the Monasteries are in the Plain. I don't believe the Place is inhabitable in any other Part, because the whole Soil of *Ararat* is loose or cover'd with Snow. It seems too as if this Mountain wasted continually.

From the top of a great Abyss, which is a dreadful Hole, if ever there was any, and which is opposite to the Village from whence we came, there continually fall down Rocks of a blackish hard Stone, which make a terrible Noise. There are no living Animals but at the bottom and towards the middle of the Mountain: they who occupy the first Region, are poor Shepherds and scabby Flocks, among which one finds some Partridges: the second Region is possess'd by Tygers and Crows. All the rest of the Mountain, that is, the half of it, has been cover'd with Snow ever since the Ark rested there, and

these Snows are cover'd half the Year with very thick Clouds. The Tygers we saw gave us no small Fear, tho they were not less than two hundred Paces from us, and we were assur'd they did not use to molest the Passengers; they were seeking Water to drink, and undoubtedly were not hungry that Day. However, we laid ourselves along upon the Sand, and let them pass by very respectfully. They sometimes kill some of them with a Gun, but the chief way of taking them is with Traps or Nets, by the help whereof they take young Tygers, which they tame, and afterwards lead about in the principal Towns of *Persia*.

That which is yet more inconvenient and troublesome in this Mountain, is, that the Snow which is melted, runs into the Abyfs by a vast Number of Sources which one can't come at, and which are as foul as the Waters of a Land-flood in the greatest Storm. All these Sources form the Stream which runs by *Acourlou*, which never becomes clear. They drink Mud there all the Year; but we found even this Mud more delicious than the best Wine: 'tis always cold as Ice, and has no muddy Taste. Notwithstanding the Amazement this frightful Solitude cast us into, we endeavour'd to find the pretended Monastery, and inquir'd whether there were any Religious shut up in Caverns. The Notion they have in the Country that the Ark rested here, and the Veneration all the *Armenians* have for this Mountain, have made many imagine that it must be fill'd with Religious; and *Struys* is not the only Person who has told the Publick so. However, they assur'd us there was only one forsaken Convent at the Foot of the Gulph, whither they us'd to send one Monk every Year from *Acourlou*, to gather in some Sacks of Corn which grows in  
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the Country about it. We were oblig'd to go thither the next day for Water to drink, for we soon consum'd the Water our Guides, by the Advice of the Shepherds, had furnish'd themselves with. These Shepherds are more devout than others, and indeed all the *Armenians* kiss the Earth as soon as they see *Ararat*, and repeat certain Prayers, after having made the Sign of the Cross.

We encamp'd this day just by the Shepherds Cottages, which are very sorry Huts; they move from place to place as they have occasion, for they can't continue there but in good Weather. These poor Shepherds, who have never seen any *Franks*, especially *Botanists*, were almost as much afraid of us as we were of the Tygers: However, it was necessary they should become more familiar with us; and we began to shew them some Marks of our Friendship for them, and gave them some Cups of good Wine. In all the Mountains in the World, one may gain upon the Shepherds with this Liquor, which they are much fonder of than of the Milk they live on. Two of them were sick, and in vain reach'd several times to vomit: We assist'd them, and gave them Ease immediately; which procured us great Esteem with their Companions.

As we continually pursu'd our Design, to inform ourselves of the Particulars of this Mountain, we caus'd a great many Questions to be put to them: But every thing being well weigh'd and examin'd, they advis'd us to return back, rather than venture to advance farther up to the Snow. They inform'd us there was no Fountain throughout the whole Mount, only the Stream of the Abyss, which we could not come at to drink but near the forsaken Convent, before mention'd; and that we could not go in a whole

Day to the Snow, and down again to the Bottom of the Abyfs ; but must be like Camels, who drink once in the Morning for the whole Day, it being impossible to carry Water with us, and climb so horrible a Mountain, where they themselves often lost their Way : That we might judge what a miserable Place it was, from the Necessity they were under to dig the Earth from time to time to find a Spring of Water for themselves and their Flocks: And that it would be to no purpose to ascend higher in search of Plants; because we should only find Rocks hanging over our Heads, and heap'd one upon another : And, in short, that it would be Folly to proceed on our Way ; for our Legs would fail us : And that, for their parts, they would not accompany us for all the Treasures of the King of *Persia*.

This Day we met with some Plants, which were handſom enough : But we expected to find something more extraordinary the next Day, notwithstanding what the Shepherds had ſaid to us. And the very Name of *Ararat* would raiſe any one's Curioſity. Who would not expect to find ſome of the moſt extraordinary Plants upon a Mountain which ſerv'd, as I may ſay, for a Ladder to *Noah*, whereby he and all other Creatures came down from Heaven to inhabit the Earth? And yet we were vex'd to meet with *Cotonaster folio rotundo* J. B. *Conyza acris, caerulea* C. B. *Hieracium fruticosum, anguſti folium, majus* C. B. *Jacobæa, Sencioniæ Folio* ; Strawberry Plants, Orpin, Eye-bright, and I know not how many of the moſt common Plants, intermingled with ſome others that were more rare, which we had already ſeen in ſeveral Places. But two we found which ſeemed wholly new,



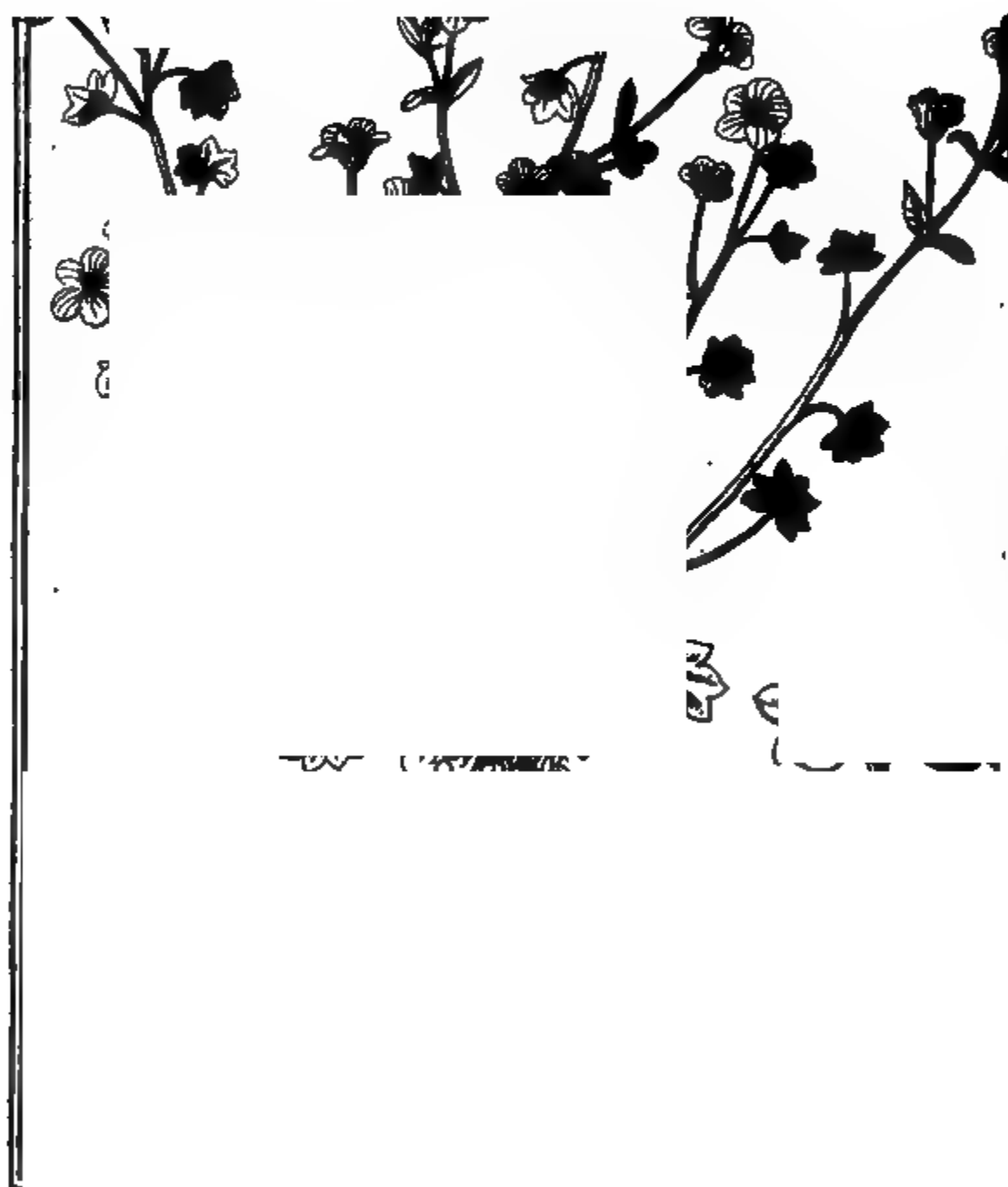


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*Lycbniſ Orientalis maxima, Bugloſſi folio undulato.* Coroll. Inſt. Rei Herb. 23.

The Root of this Plant is a foot and a half long, whitish, divided into large Fibres, pretty hairy, at the Neck about an inch thick, divided into ſeveral Heads, from whence ſpring Stalks three feet high, ſtrait, firm, four lines thick, gutter'd, of a pale green, hairy, clammy, adorn'd with Leaves two by two, about five inches long, and one broad, like thoſe of *Bugloſſi*, wav'd, jagged at the Edge, rais'd at bottom with a pretty thick Rib, which ſends ſeveral Veſſels through the whole length of the Leaves. They leſſen conſiderably towards the middle of the Stalk, and from their Knots ſhoot out on every ſide Branches or Sprigs divided generally into three Foot-stalks, each of which bears a Flower; and ſo all the Flowers ſeem to be dispos'd into Stories. Each Flower conſiſts of five white Leaves, about two inches long, half an inch thick at the top, deeply hollow'd, and ending at bottom with a greeniſh Tail. Out of the middle of theſe Flowers proceeds a Tuft of Chieves of the ſame Colour, very ſmall, but much longer than the Leaves, and having Tops which are Sea-green. The Cup is a Pipe of one inch long, and three lines thick, whitish, ſtrip'd with green, cut into Points; at the bottom of which is a Piſtile of four lines long, and one thick, of a pale green, ſurmounted by three white Threds as long as the Chieves.

*Geum Orientale, Cymbalariae folio molli & glabro, flore magno albo.* Coroll. Inſt. Rei. Herb. 18.

This fine Species of *Geum* grows out of the Cracks of very ſteep Rocks. Its Root is fibrous, whitish, four or five inches long, hairy. Its Leaves grow in bunches, ſo like the *Cymbalaria communis*, that they are eaſily miſtaken for it; only they are more firm. For the moſt part,

they are nine or ten lines broad, and seven or eight lines long, cut into large indentings like Gothick Arches, shining, standing upon a Footstalk of an inch, or two inches and half long. The Stalks are a span long, and hardly one third of a line thick, weak, almost lying upon the Rocks, afterwards rais'd, and having a few Leaves, whose Indentings are more pointed than in the lower Leaves. All along the Stalk and Branches it is hairy, and charg'd with Flowers of five Leaves, half an inch long, and about three lines wide at the Extremity, white, vein'd with green at the Base. The Chieves, which arise out of the middle of these Leaves are white, and not above two lines long, with very small greenish Heads. The Cup is cut to the Center into five Parts strait and hairy. The Pistile is a pale-green, pretty round at bottom, in shape like an Ewer, with two Lips, as in the other Species of the same Kind. It becomes a Coffin of the same Shape, membranous, brown, divided into two Apartments, three lines high, in each of which there is a spongy Placenta, charg'd with very small and blackish Seeds. The Leaves of this Plant have a herbish Taste, a little saltish. The Flowers have no Smell, the Roots are sweetish, and a little stiptick.

After we had writ our Journal fair, we three at Table held a Council, to consider what Route to take the next day. We ran no hazard of being understood, because we talk'd *French*; and who is there upon Mount *Ararat* who can boast he understands *French*? Not even *Noah* himself, if he was to come thither again with his Ark. We consider'd what the Shepherds had said, which we look'd upon as very material, especially that insuperable Difficulty of the want of Drink; for we reckon'd it nothing to scale a Moun-

Mountain they represented so frightful. How vexatious is it, said we, to have come so far, to have gone up one quarter part of the Mountain, to have found but three or four rare Plants, and turn back again without going any farther! We advis'd with our Guides: they, good Men unwilling to expose themselves to the danger of dying for Thirst, and having no Curiosity, at the expence of their Legs, to measure the Height of the Mountain, were at first of the same Sentiments with the Shepherds, but afterwards concluded we might go to certain Rocks, which stood out farther than the rest, and so return to rest at Night in the same Place we were now in. This Expedient seem'd very reasonable, and with this Resolution we went to Bed; but who could sleep under the Inquietude in which we were? In the Night the Love of Plants overcame all our Difficulties; and we three by ourselves concluded it was for our Honour to ascend the Mountain up to the Snow, and venture being devour'd by Tygers. As soon as it was Day, for fear we should die of Thirst in our Journey, we began to drink plentifully, and put ourselves to a sort of voluntary Torture. The Shepherds, who were become a little sociable, laugh'd heartily, and took us for Persons who were endeavouring to destroy ourselves. After this precaution it was necessary to dine, and it was no less Punishment to eat without being hungry than it was to drink without Thirst: but it was absolutely necessary; for there was no Conve- niency upon the way, and we were so far from being able to carry Provisions with us, that it was with difficulty we could carry even our Clothes thro such bad Ways. We order'd two of our Guides to go with our Horses, and wait for us at the abandon'd Convent, at the bottom of  
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of the Abyfs: we were forc'd to describe it thus; to distinguish it from that other abandon'd Convent at *Acourlou*, which serves only for a Retreat for Passengers.

After this, we began to travel towards the first Range of Rocks, with one Bottle of Water, which to ease ourselves we carried by turns; but notwithstanding we had made Pitchers of our Bellies, in two hours time they were quite dry'd up; and Water shook in a Bottle is a very disagreeable sort of Drink: our only Hope therefore was to come at the Snow, and eat some of it to quench our Thirst. The Pleasure of Simpling is, that one may, under pretext of seeking Plants, ramble as much as one pleases out of the direct Road, and so tire ourselves less than if we were forc'd to ascend right up: Moreover, 'tis a very agreeable Amusement, especially when we discover any new Plants. However, tho we did not meet with many Novelties, yet the Hope of a good Harvest made us advance briskly. It must be acknowledg'd that the Sight is very much deceiv'd, when we stand at the Bottom, and guess at the Height of a Mountain, and especially when it must be ascended thro Sand as troublesome as the *Syrtes* of *Africa*. It is impossible to take one firm Step upon the Sand of Mount *Ararat*, and in good Philosophy one loses a great deal more Motion than when one walks on firm Ground. What a Feast was it for those who had no Water but what was in their Bellies, to sink every Step up to the Ankle in Sand! In many Places, instead of ascending, we were oblig'd to go back again down to the middle of the Mountain; and in order to continue our Course, to wind sometimes to the right, and sometimes to the left. When we met with any Mouse-ear, it made our Boots as smooth as Glass,  
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and so slippery, that we were forc'd to stand still. However, this time was not wholly lost, for we employ'd it in discharging the Water we had drank : but in truth we were two or three times about to have given up our Design. And it had been better we had, than in vain to strive against such a horrible Sand, and a Mouse-ear so short, that the most hungry Sheep could not brouze on it. However, the Reflection that we had not seen all, would have given us Uneasiness afterwards, and we should have been apt to fancy we had neglected the best Places. 'Tis natural to flatter ourselves in these sorts of Enquiries, and to believe that we only want a lucky Minute to find something extraordinary, which would make amends for all our Pains. Besides, the Snow which was always in our View, and which seem'd to draw nearer to us, tho indeed it was a great way off, attracted us very powerfully, and bewitch'd our Eyes continually; and yet the nearer we approach'd it, the fewer Plants we found.

To avoid the Sand, which fatigued us intolerably, we took our way to the great Rocks heap'd on one another, like *Ossa* upon *Pelion*, to speak in the Language of *Ovid*. We pass under them as thro Caverns, wherein we are shelter'd from all the Injuries of the Weather, except the Cold, which we felt there very sensibly, and serv'd a little to allay our Thirst. We were oblig'd to leave this Place quickly, lest we should get a Plourisy; and came into a very troublesome way, full of Stones, much like the Stones us'd at *Paris* by the *Masons*; and we were forc'd to leap from one Stone to another. This Exercise we found very tiresome; and we could not but laugh to see ourselves forc'd to take such Methods, tho in truth it was but from the Teeth outwards. For

my part, being quite tired out, and not being able to go any farther, I first began to repose my self, which was an Excuse for the rest of the Company to do the like.

As the Conversation is commonly renew'd when we are fat down, one talk'd of the Tygers which walk'd about very quietly, or play'd at a good reasonable distance from us. Another complain'd that his Waters did not pass off well, and that he could not breathe: and for my own part, I never was more afraid that some lymphatick Vessel was broken in my Body. In fine, amidst all these little Passages with which we endeavour'd to amuse our selves, and which seem'd to give us new Strength, we came about Noon to a place more pleasing, for it seem'd as if we were ready to take hold of the Snow with our Teeth. But our Joy lasted not long; for what we had taken for Snow was only a Chalk Rock, which hid from our Sight a Tract of Land above two hours Journey distant from the Snow, and which seem'd to us to have a new kind of Pavement, not of little Flints, but small pieces of Stone broken off by the Frost, and whose Edges cut like Flints. Our Guides told us their Feet were quite bare, and that ours would quickly be so too; that it grew late, and we should certainly lose ourselves in the Night, or break our Necks in the Dark, unless we chose to sit ourselves down to become a Prey for the Tygers, who ordinarily make their chief Attempts in the Night. All which seem'd very probable; however, our Boots were not bad yet. After having look'd on our Watches, which we kept in very good Order, we assured our Guides that we would go no farther than a Heap of Snow which we shew'd them, and which did appear to be hardly bigger than a Cake: But when we

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came to it, we found more than we had need of; for the Heap was above thirty Paces in diameter. We every one eat more or less, as we had a mind; and by Agreement resolv'd to advance no further. This Snow was above four Feet thick; and being frozen hard; we took a great Piece to fill our Bottle. It can't be imagin'd how much the eating of Snow revives and fortifies: Some time after we felt a glowing Heat in our Stomachs, like that in the Hands, after having held Snow in them half a quarter of an Hour; and far from causing griping Pains, as most imagine it must, it was very comfortable to our inward Parts. We descended therefore from the Snow with a wonderful Vigour, much pleas'd that we accomplished our Desire, and that we had now nothing farther to do but to retire to the Monastery.

As one good Fortune is generally followed by another, by chance I perceived a small green Plat, which glitter'd among the ruinous Fragments of Stone. We ran thither as to a Treasure, and were highly pleased with the Discovery. It was an admirable Species of *Veronica Telephii folio*: But we did not stay there long, our Thoughts being now much taken up with our Return. And our pretended Vigour was not of long Duration; for we came to Sands which lay behind the Abyfs, and were full as troublesome as the former. When we endeavour'd to slide along, half our Bodies were buried: Besides, we could not keep the direct Way, but were oblig'd to go to the Left to come to the Edge of the Abyfs, of which we had a mind to take a nearer View. And indeed it is a most frightful Sight: *David* might well say, such sort of Places shew the Grandeur of the Lord. One can't but tremble to behold it; and to look on the horribe Precipices ever so little, will

will make the Head turn round. The Noise made by a vast Number of Crows, who are continually flying from one Side to the other, has something in it very frightful. To form any Idea of this Place, you must imagine one of the highest Mountains in the World opening its Bosom, only to shew the most horrible Spectacle that can be thought of. All the Precipices are perpendicular, and the Extremities are rough and blackish, as if a Smoke came out of the Sides, and smutted them. About Six a clock after Noon we found ourselves quite tir'd out, and spent; and were not able to put one Foot before another, but were forc'd to make a Virtue of Necessity, and merit the Name of *Martyrs to Botany*.

We at length observ'd a Place cover'd with Mouse-ear, whose Declivity seem'd to favour our Descent, that is to say, the Way *Noah* took to the bottom of the Mountain. We ran thither in haste, and then sat down to rest ourselves; and found there were more Plants than we had all the Journey besides: And what pleas'd us mighty well, was, that our Guides shew'd us from thence, but at a great distance from us, the Monastery whither we were to go to quench our Thirst. I leave it to beguess'd what Method *Noah* made use of to descend from this Place, who might have rid upon so many Sorts of Animals which were all at his Command. We laid ourselves on our Backs, and slid down for an Hour together upon this green Plat, and so pass'd on very agreeably, and much faster than we could have gone on our Legs. The Night and our Thirst were a kind of Spurs to us, and caus'd us to make the greater speed. We continued therefore to slide in this manner as long as the Way would suffer us; and when we met with small Flints which hurt our Shoulders, we turn'd, and  
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slid on our Bellies, or went backwards on all four. Thus by degrees we gain'd the Monastery ; but so disorder'd and fatigu'd by our manner of travelling, that we were not able to move Hand or Foot. We found some good Company in the Monastery, the Gates of which are open to every body for want of Fastnings. The People of the Town had taken a Walk thither, and were just going away as we came ; but to our great misfortune had neither Wine nor Water. We were therefore forc'd to send to the River ; but had no Vessel beside our Leathern Bottle, which held not above a Quart. And what a Punishment was it for the Guide on whom the Lot fell, to go to the River, and fill it ? He had the Happiness indeed to be the first who drank ; but no body envied him : For he paid dear enough for it ; the Descent from the Monastery to the River was near a quarter of a League down-right, and the Way very rugged : One may guess how pleasant his Journey was back again. It took up half an Hour to go and come ; and the first Bottle was almost drank out at one Draught. The Water seem'd like Nectar ; but we were forc'd to wait another Half-hour for a second Bottle, which was Misery enough. We took Horse that Night for the Town, to get some Bread and Wine ; for after all the Pains we had taken, we found our Bellies very empty. We did not reach the Town till about Midnight ; and he that kept the Key of the Church, in which we were to lodge, was sleeping at his Ease at the other end of the Town. We were very happy now in having found some Bread and Wine. After this light Supper we got into a good sound sleep, without being disturb'd by Dreams, any Uneasiness, or Indigestion, or so much as in the least feeling the Sting of the Gnats.

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The Day following, being the 12th of *August*, we departed from *Acourlou* at Six in the Morning to return to *Three-Churches*, where we arriv'd the 13th, after having forded the *Araxes*; which lost us much Time, for this River is known to be very unmanageable ever since the Time of *Augustus*. 'Tis too rapid to have any Bridge laid over it; and it did formerly carry away those which the Masters of the World built over it. This *Araxes*, on whose Banks have appear'd the most famous Warriors of Antiquity, *Xerxes*, *Alexander*, *Lucullus*, *Pompey*, *Mithridates*, *Anthony*; I say, this *Araxes* separated *Armenia* from the Country of the *Medes*, and therefore *Three-Churches* and *Erivan* are in *Media*. Antient Authors, with good reason, make this River to come from those famous Mountains in which are the Springs of the *Euphrates*; for we found it at *Affancala* near to *Erzeron*, not far from whence lies the *Euphrates*, as was observ'd above. Those Geographers who say the *Araxes* comes out of Mount *Ararat*, are greatly mistaken; and must have taken the River near *Acourlou* for the *Araxes*, which is larger between *Ararat* and *Erivan* than *Sein* is at *Paris*.

The 14th of *August* we staid at *Three-Churches*, waiting for six Horses we had sent for to *Erivan*, in order to return to *Cars*. We had the misfortune to set out without Company, for all the Caravans which where at *Three-Churches* were bound for *Tauris*. So civil as the *Persians* were, we did not care to come near their Frontiers, especially in the Neighbourhood of *Cars*. There fell this Day so much Snow upon Mount *Ararat*, that its smaller Top was all white with it. We gave Thanks to God that we were safe return'd; for we might have been lost there, or died of Hunger upon the Mountain. We set out next  
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Day at Six a clock, and travell'd till Noon upon a very dry Plain, cover'd with different Kinds of *Saltwort*, *Harmala*, that Kind of *Ptarmica* which *Zanoni* took for the first Kind of *Southern-wood* of *Dioscorides*. The *Albagi Maurorum* of *Bauwolf*, which furnishes the *Persian Manna*, was every where to be seen. I have before given a Description of it. We encamped this Day upon the Banks of a River, near a Village, render'd very agreeable by the fine Greens thereabouts. We staid there but about an Hour; and still leaving Mount *Ararat* on the Left, went towards the West to come to *Cars*. We continued our Journey till Six a Clock in the Evening, but over Plains full of Flints and Rocks.

I imagine the Country which *Procopius* calls *Dubios*, can't be far from Mount *Ararat*. 'Tis a Province, says he, not only very fruitful, but likewise extremely convenient and pleasant for the Goodness of the Climate and its Waters, about eight Days Journey from *Theodosiopolis*. One sees here nothing but large Plains, on which are several Villages not far from one another, inhabited by Factors, who have settled there to facilitate the Commerce of *Georgia*, *Persia*, the *Indies*, and *Europe*; the Merchandize of those Countries being brought thither as to the Centre of Trade. The Patriarch of the Christians in this Country is called *Catholick*, because he is generally own'd as the Head of their Religion. It is plain from hence, that the Trade between the *Persians* and *Indians* is not new. Perhaps this *Dubios* is the Plain of *Three-Churches*, and that the *Romans* carried their Merchandizes thither as to the greatest Fair in the World. There is no Place more proper for a common Mart for the Nations of *Europe* and *Asia*.

The 16th of *August* we set out at Three a clock in the Morning, without Convoy or Caravan. Our Guides made us travel till about Seven in dry, stony, uncultivated, and very disagreeable Plains. We got on horseback about Noon, and put on for *Cochavan*, the last Town in *Persia*. Fear began to seize us, upon our approaching to this Frontier : But I was not aware of any danger I was exposed to in passing the River of *Arpajo*, or *Arpasou*. Some one or other is drown'd there every Year, according to Report ; and I was in great danger of being one of those who pay that Tribute. The Ford is not only dangerous, because of its Depth, but besides this, the River brings down from time to time great Pieces of Stones which roll down from the Mountains, and cannot be discern'd in the Bottom of the River, and avoided. The Horses can't set their Feet firm upon the Bottom : They often stumble, and even break their Legs when they get in between these Stones. We pass'd over two and two together : My Horse in his place, after having stumbled, rais'd himself up again without any Hurt, but not without putting me into a very great Fright. I then gave myself up to his sage Conduct, or rather to my good Fortune, and let him go as he would, spurring him with the Heels of my Boots, which had a Piece of Iron sticking out very little, in form of a Semicircle ; for they have no Spurs in the *Levant*. My poor Beast sunk a second time into a Hole, leaving only his Head above Water, out of which he could not recover himself but after a great deal of struggling, during which I was in a very bad Condition. The Outcries, not to say the Roarings of our Guides, increas'd instead of lessening my Fear. I did not understand any thing they said to me, and my Com-

panions



panions could give me no manner of Assistance. But my Hour was not yet come : The Lord would have me return to herborize again in *France* ; and I escap'd with no other Damage but the Trouble of drying my Clothes and Papers, which, according to the Custom of that Country, I carried in my Bosom ; for we had left our Baggage at *Erzeron*, and travell'd with as little Luggage as possible.

This Washing was the more inconvenient, because we dared not go into the Town of *Cboutlouc*, in the *Turkish* Dominions. Our Guides, who were of *Erivan*, and expected they should be obliged to pay the Capitation in *Turky*, tho the *Persians* don't exact it of the *Turks* who come into their Country, would stop upon the Banks of a River about a quarter of a League from this Town. The Air of this River did not warm me much, and contributed less to dry my Clothes. We were therefore oblig'd to pass the Night without Fire or any hot Victuals ; nay, we had not so much as any Wine left : And to compleat the Misfortune, my Half-bathing, which I had no Inclination to, had given me a Disorder, which caused me to rise oftener than I could have wish'd. We should, however, have remain'd tolerably content under these Misfortunes, had not a Man of those Parts, I don't know of what Religion, took it into his Head to make us an unpleasant Visit, notwithstanding all the Care our Guides had taken to lie concealed. He pretended to come only very charitably to advise us we were not safe in that Place ; that it would be very happy for us if we were not plunder'd in the Night ; that he thought even our Lives in danger ; that we would do well to retire into the Town, the *Sous-Bacbi* whereof is a sworn Enemy to the Robbers ; but that he could

not secure us from the Robbers in the Country, into whose Hands we should probably fall the next Day in our Way to *Cars*. We order'd our Guides to saddle our Horses, that we might go into the Town not only for greater Security, but that I might there dry my self : But these Wretches, notwithstanding all the Instances we could make to them, would not stir, and treated our Adviser as a silly whimsical Fellow. We were angry with them in vain ; they would not stir an Inch : The five Crowns Capitation-Tax was of more Consideration with them than our Lives. I promis'd them to pay the Tax for them, if the *Sous-Bachi* shou'd demand it : But that was nothing ; they look'd upon it only as an Artifice of mine to prevail with them to go. One of them, to recommend himself to us, had taken a great deal of pains to pick up an Armful of Sticks, which he brought me to dry my Clothes. But our Adviser, whose Kindness we wonder'd at, advised us not to make a Fire, lest we should by that means discover our selves to any ill Men who might be wandering about : Nay, he even assured us, that if the *Sous-Bachi* knew our Intention, he would oblige us to lodge in the Town : That sure we had in Charge all the Diamonds of the Kingdom of *Golconda*, seeing we avoided every body with so much Precaution. All this signified nothing to our *Persians* ; they thought of nothing but the Capitation : But we were fully revenged on them the next Day, when they were taken by the Throat at the Gates of *Cars*, and obliged to pay the Tax.

They might glory as long as they would in being Subjects of the King of *Persia*, and of the good Usage the Subjects of the Grand Signior found in their Country ; all was in vain : The *Turks* of *Cars* were hard-hearted ; and they were forc'd

forc'd to pay five Crowns each, and take a *Carack*, which is a kind of Acquittance, to secure them from being obliged to pay a second time. They were foolish enough to propose it to us to repay them this Tax, because 'twas in our Service they had suffer'd this Oppression. We answer'd, we had not agreed to any such Article in our Bargain with them ; but that nevertheless we would have paid it voluntarily, if they would have gone to lodge in the Town, instead of forcing us to lie all Night in the open Fields, at the mercy of Robbers and Wolves.

And in truth we had a very ill Night by the River ; and it seemed much longer after our Adviser went away ; for the good Man, when he saw all his Rhetorick could not prevail, left us. We could not tell but he was come as a Spy to observe us, and might inform his Companions that we had besides our Baggage certain Merchandize : But this which to him might have seem'd to be Merchandize, was only a *Collection of dry Plants* in two *Turkish* Coffers. Our Adviser did not fail to feel the Weight of them while he was giving us his Advice, and admir'd they were so light. To speak freely, I believe our apparent Poverty sav'd us ; for all our Baggage was not worth their coming from the Town to fetch. Nevertheless the Nights being very cold in the *Levant*, and this being much more cold to me than any of the Company, because my Clothes were not dry, I was in a very great Perplexity. The Way we were to go to *Cars* added to my Uneasiness : They talk'd of nothing but Robbers ; and we had no Letters to *Cars* to be supplied with Money, if we should be robbed.

We had likewise the Dissatisfaction to come away without seeing the Ruins of *Anicavac*, or

*Anicagué*, that is to say, the City of *Ani*, which is the Name of a certain King of *Armenia*. These Ruins are in the *Persian* Dominions, half a League out of the Road we had pass'd ; but our Guides did not observe to say any thing of it to us, till we were come to our Lodging. I don't believe there is any thing curious to be seen by Travellers among these Ruins : There is nothing but the Remains of antient *Greek* Towns which deserve to be seen ; because one often meets with Inscriptions, which frequently help very much to remove several Difficulties in antient Geography.

We departed hence the 17th of *August* at Four a clock in the Morning, and travell'd till Seven without meeting with any body on the way. The Clearness of the Day reviv'd us much ; and as the Danger I was in of being drown'd had brought me under an Inconveniency, which often obliged me to dismount from my Horse, I propos'd to the Company to stop a while to repose our selves. The Place was very agreeable, and we spread our Cloth, and eat up the Provisions we had left. After this Repast, we continued our Journey in a plain low Country, very pleasant, and well cultivated. We discover'd three or four considerable Towns, and perceiv'd we drew near to one of the principal Cities in those Parts. We found charming Pasture at the foot of a small Hill, which was very agreeable ; and the Shepherds, who were not far out of the great Road, look'd like a very good sort of People.

We arriv'd at *Cars* about Four of the clock, and staid there till the 22d of *August*, waiting for Company. A great Party of *Curdes* had encamp'd themselves upon the Mountains, two Days Journey from *Cars* in the Road to *Erzeron* ; and as we had no *Armenian* Bishop to intercede for

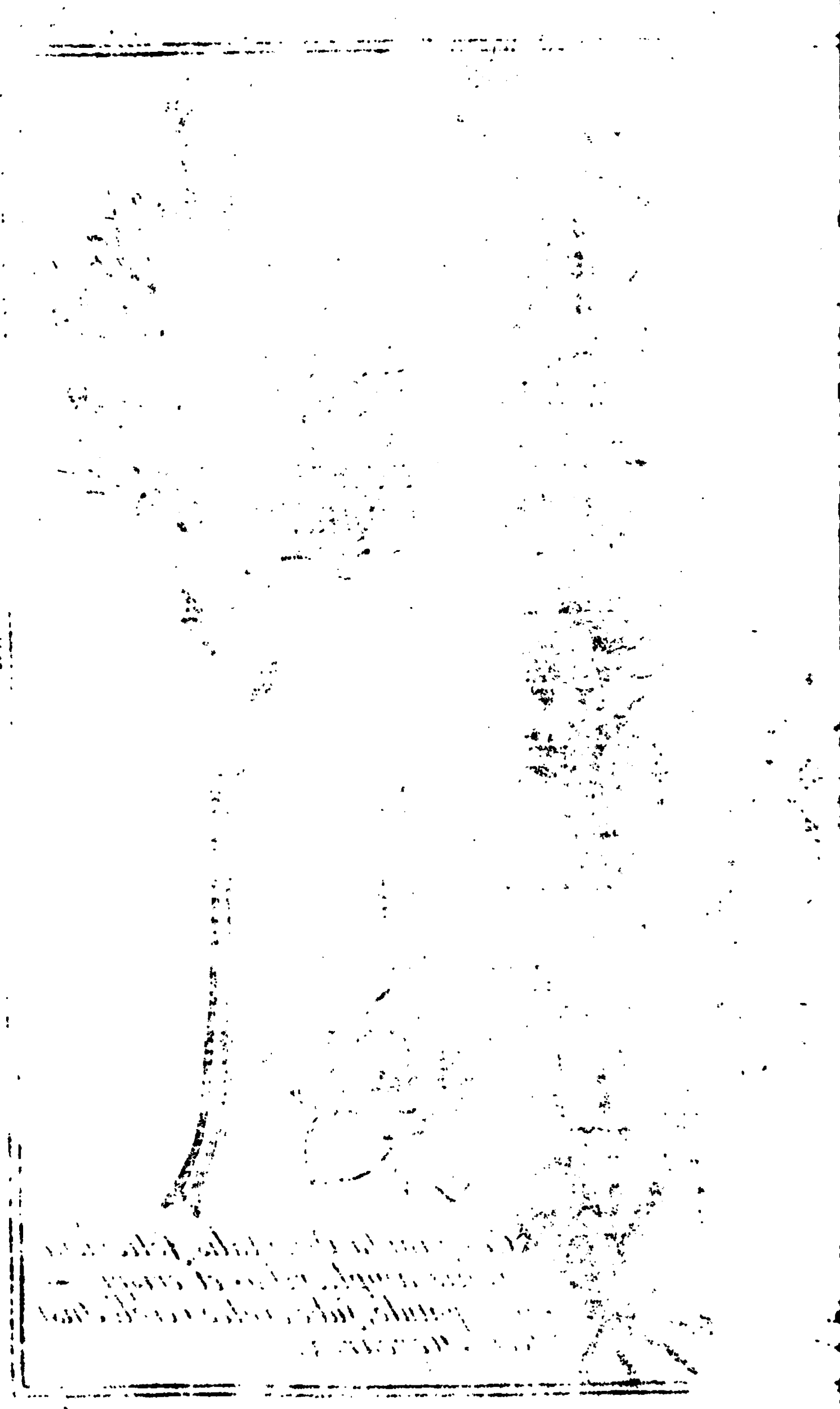
for us, we judg'd it would be very imprudent to run the hazard of passing without the Caravan. While we waited for one, we visited several sick Persons with Success, that is, as to their Health; for all our Visits procur'd us nothing more than some Plates of Fruit, or Measures of Milk. The Country about *Cars* is very fit for herborizing; and we walk'd about very freely, by the Favour of some Friends we had gain'd by coming from *Erzeron*. The Aga, who had a *Fistula in ano*, tho he had no advantage by our Remedies, came to give us Thanks, and assured us he would not let us depart thence without a good Guard. Another Gentleman, whom we had done some Service to, who had been miserably afflicted with the *Hæmorrhoids*, would accompany us in Person, with three or four of his Family, till we should be out of danger: So certain it is, that there are many good People every where; and that a Box of Medicines well chosen and prepar'd, and properly used, is a good Passport. There's no Part of the World where one can't raise one's self Friends by the help of Physick. The greatest Lawyer in *France* would be taken for a very useless Person in *Asia*, in *Africa*, and in *Armenia*: The most profound and zealous Divines would not be more esteem'd, unless the Lord would efficaciously touch the Hearts of the Infidels: But the Fear of Death prevailing in all Places, they are every where glad of Physicians, and pay them a great deal of Respect. The greatest Commendation that can be given the Gentlemen of our Profession, is the general Acknowledgment that they are necessary; for God has given Physick for the Comfort of Mankind. I beg your Lordship to pardon this short Digression in favour of my Profession.

Here is a Description of some fine Plants which grow in the Neighbourhood of *Cars*.

*Campanula Orientalis, foliorum crenis amplioribus & crispis, flore patulo subcaeruleo.* Coroll. Inst. Rei Herb. 3.

The Root of this Plant, which shoots down into the Clefts of the Rocks, is about a foot long, and about an inch thick at the Neck, parted into several Heads, pretty fleshy, and divided in thick hairy Fibres, white within, but drawing to a yellowish towards the Heart. The Rind is brown and reddish. The Stalks, of a foot and a half or two feet high, come out in Bunches seven or eight together, about two or three lines thick, firm, full of white Pith, smooth, pale-green, furnish'd at bottom with Leaves pretty firm, four inches long taking in the Stalk. They are not unlike those of the *Nettle*, smooth, bright green, deeply notch'd with large Dents pointed and unequal, which are again cut or notch'd, jagg'd, and even, divided toward the bottom into certain small unequal Pieces. These Leaves grow less all along the Stalk, and quite lose their Foot-stalk or Tail toward the Top, where they resemble the Leaves of the Herb call'd *Golden-Rod*; but they always are jagged. From the Knots spring, even from the bottom; Flowers upon very short Foot-stalks, which widen in a Basin of more than an inch diameter, and half an inch deep, cut into five Parts. From the bottom of this Basin proceed so many Chieves or Threds with yellow Tops or Heads. The Pistile is as long as the Flowers, and ends in the shape of an Anchor with three Arms. The Cup is another sort of Basin, of about five lines high, pale-green, split into five Points. When this Plant is bitten off, as frequently happens near *Cars*, it puts forth Branches from the bottom.











*Ferula Orientalis, Cachrys*  
*folic et facie Coroll. Inst.*  
*Rei herb. 22.*

bottom. We saw some whose Flowers were very white, and others with bluish Flowers. The Leaves are of a herbish Taste, and pretty strong. The Root is very much of a sweetish Taste; the Flowers are without Smell. The whole Plant yields a Milk which is pretty sweet, but which smells like *Opium*.

*Ferula Orientalis, Cackryos folio & facie.*  
Coroll. Inst. Rei Herb. 22.

The Root is as thick as an Arm, and two feet and a half long, branched, a little hairy, white, cover'd with a yellowish Peel, and yields a Milk of the same Colour. The Stalk rises to three feet high, is half an inch thick, smooth, firm, reddish, full of a white Pith, furnish'd with Leaves like the *Fennel*, of a foot and a half or two feet long, the sides of which divide and subdivide themselves into Slips as small as the Leaves of the *Cackrys, ferula folio, semine fungoso Levi*, of *Morison*; which this Plant so much resembles, that one may easily be deceiv'd, were it not for the Seeds. The Leaves which accompany the Stalks are so much less than others, and their Distances are unequal. They begin by a Thred of three inches long, and two thick, smooth, reddish, terminated by a Leaf of about two inches long, cut as small as the others. Above the middle of the Stalk come out many Branches from the Knots of the Leaves, which are not much above a span long, and bear small *Umbellæ* charg'd with yellow Flowers from five to seven or eight Leaves apiece, half a line long. The Seeds are very like those of the *Ferula communis*, about half an inch long, and two lines and a half broad, thin toward the Edges, reddish, and a little strip'd on the Back, bitter and oily.

*Lychnis Orientalis, Bupleuri folio.* Coroll. Inst. Rei Herb. 24. The

The Stalk of this Plant is three feet high, two lines thick, hard, firm, streight, knotty, smooth, cover'd with a white Powder like that on the Stalks of *Pinks*, accompanied at bottom with Leaves four inches long, and four lines broad, sea-green, pointed like those of the *Bupleurum angustifolium*, *Herbariorum Lob.* rais'd on one side, for otherwise they are not vein'd. Those at the first Knot of the Stalk are longer, but not above four or five lines broad; the rest are more strait, the last are like those of the *Pink*. From their Knots, all along the Stalk from the middle upward, grow out Branches half a foot in length, with very small Leaves: These Branches bear each three or four Flowers, whose Cup is a Pipe or Tube of an inch or fifteen lines long, one line thick toward the bottom, and two lines at the top, where it is divided into five Points, sea-green and smooth. From the bottom of the Tube come out five Leaves which reach over about half an inch, hollow'd into two parts very round, white below, but of a yellowish green upwards, each rais'd by two white parts, which serve to form the Crown of the Flower. The Chieves are white, with yellowish tops. The Pistile, which is of a pale-green, oblong, having at the end two white Tufts, becomes a Fruit but half an inch long, and three lines in diameter, upon a Foot-stalk of three lines high. This Fruit is a hard Shell, oval, reddish, opening at the point into five or six Parts, and yields a greyish kind of Seeds, much like those of *Henbane*. The whole Plant is of a herbish Taste, and very mucilaginous.

The 23<sup>d</sup> of *August* we left *Cars*, with a small Caravan, design'd to guard a Sum of Money the *Carachi-Bachi*, or Receiver of the Capitation, sent to *Erzeron*. They were all chosen Men, well arm'd,





arm'd, and resolv'd to fight ; whereas the Merchants Caravans are made up of such as' would chuse to sleep in a whole Skin, as we say, and had rather be ransom'd than come to Blows. All things consider'd, this is the best way for them, for a Merchant makes a very good Market, when he saves his Life and Merchandize by a handful of Crowns. We travell'd but four Hours this day, and encamp'd near *Benecliamet*, a Town in a large Plain, where we met a fresh Guard of *Turks*, consisting of resolute well-made Fellows.

The 24th of *August* the *Carachi-Bacbi*, who had an Order from the *Bassa* of *Cars*, to take out of the Towns in his way, as many Men as he should think needful to secure his Charge of Money, took from the Mountains about thirty Persons well arm'd, who gave us a great deal of Diversion, for it was rumour'd that the *Curdes* would attack them for their Booty. This new Guard was reliev'd the next day by another of equal Strength. A Caravan of sixty *Turks* will face two hundred *Curdes*, these being only arm'd with Lances, while the *Turks* have good Guns and Pistols. We did not set out this day till Nine a clock, with design to lodge at *Kekez*, a Town situate in the same Plain, at about three Hours distance. We were join'd by a Recruit of seven or eight Persons, who carried Rice to *Erzeron* ; but they added no great Strength to us.

We went but four Leagues the next day : we travell'd all Night by Moon-light among Mountains, where there were several dangerous Passes, and a few Men might easily attack us ; but the Darknes favour'd our March, while the *Curdes* slept at their Ease. We rested our selves the 26th till nine of the Clock in the Morning, and then  
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went only upon one of the highest Mountains in that Country, cover'd with *Pines*, *Black Poplars*, and *Aspines*. Apprehending some Ambuscade, we detach'd some of the *Turks* to view the Passes, and they brought to the *Carachi-Bacchi* four *Persians*, who assur'd him the Robbers were behind us, and that we were a great way out of their reach. Upon this News we stopt about Three of the clock after Noon near a small River, where we had stopt before in our way to *Cars*, along which we found a beautiful kind of *Valerian*, whose Roots are very like those of the *Great Garden Valerian*, as thick, and atomatick. The Leaves are more strait; but as the *Great Valerian* is not, that I know of, to be found in the Champain, I persuade my self 'tis only this which has been now some Ages cultivated in Gardens.

The 27th of *August* we travell'd near six Hours, and stopt at *Lavander*, an inconsiderable Village. The 28th, after a good long Journey, we arriv'd at the Baths of *Affancala*, built very neatly on the Banks of the *Araxes*, a small Day's Journey from *Erzeron*. They are warm and much frequented. The *Araxes*, which comes from the Mountains, wherein are the Springs of the *Euphrates*, is not large at *Affancala*: the Plain is more fruitful than that at *Erzeron*, and produces better Wheat. In general, all sorts of Corn are but indifferent in *Armenia*: for the most part it produces but fourfold, especially about *Erzeron*; but then there is a vast quantity which makes amends. If they had not the Conveniency of watering their Lands, they would be almost barren.

In the middle of the Plain of *Affancala* arises a horrible steep Rock, upon which they have built a Town and Fort which threatens all the  
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A View of *ASSANICALLA* on that side towards *Carra*



The Hot  
Baths

Neighbourhood, and where they are more in danger of Famine than of Cannon. There are not above three hundred Men in the Garrison, tho it requires five hundred to defend it. The Walls are built in a spiral line all round the Rock, and strengthen'd with square Towers, whose Cannon, if they are well furnish'd and mann'd, would hinder any Approaches, for these Towers are not rais'd higher than the Walls, and appear only like Platforms. The Ditches are not above two Fathom over, and not so deep, cut into a very hard Rock. If this Place was upon the Frontier, it might be made impregnable with small Charge. The Merchandize carried from *Erzeron* to *Erivan* by way of *Affancala*, pays half a Piafter whether by Horse or Camel, tho the Difference of Weights is very great. They who come from *Erivan* to *Erzeron*, pay but half as much. Our dry'd Plants paid nothing; the *Turks* and *Persians* don't much esteem that sort of Merchandize, which however we valued more than the finest Silks in the *Levant*.

The Way from *Affancala* to *Erzeron* is very fine. We travell'd it in six Hours time, and on the same day to embrace Mr. *Prescot* the *English* Consul, our very good Friend, who would have taken the charge of our Clothes, Money, and dry'd Plants. We went the next day to pay our respects to the *Beglerbey Cuperli* our Protector, who ask'd us a thousand Questions concerning what we had seen in our Route, and especially of the Difference we found between *Turky* and *Persia*. After having return'd him thanks for his Recommendation to the *Bassâ* of *Cars*, we related to him part of our Adventures: We prais'd much the good Temper of the *Persians*, and the good Reception they give the *Franks*. Among other things, he said to us, that

that the Patriarch of *Three-Churches* was a good Oil-Merchant, alluding to the Proceedings between him and the *Armenian* Patriarch of *Jerusalem*, for the Sale of the Holy Oil us'd in the Administration of the Sacraments among the *Armenians*.

We went to visit the Country, after we had tir'd our selves in the Town, and run all over the fine Valley of the *Forty Mills*, where we had left too many rare Plants in Flower, not to go and get the Seeds. With the same Design we spent the first of *September* at the *Red Monastery* of the *Armenians*, from whence we went up towards the Head of the *Euphrates*, to continue our Harvest. The *Curdes*, thank God, had left these Mountains, so that our second Crop was got in with much more Tranquillity than the first. This Crop was of Seeds of Plants we had before seen, rather than of any thing new; but these Seeds were not the least Advantage of our Journey. By their means it is that *Armenian* Plants are spread over the King's Garden, and the most famous Gardens of *Europe*, to the Directors of which we had communicated a great part. In this manner we employ'd our selves about *Erzeron*, sometimes on one side, and sometimes on another, and glean'd to very good purpose. Here is the Description of a very fine sort of *Mugwort*, of which I believe no body yet has made any mention. It is found in the Churchyard of the *Armenians*, and in some Places about the City, where it blows only in *Autumn*.

The Root of this Plant is about a foot long, hard, woody, as thick as the little Finger, furnish'd with hairy Fibres, white within, cover'd with a reddish Rind. The Stalks grow in Bunches, about two feet high, streight, firm, smooth, pale-green, reddish in some Places, brittle,



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brittle, accompany'd with Leaves exactly like those of *Tansy*, but insipid, and without Smell: the biggest are about three inches long, and two thick, dark-green, smooth, cut deeply even to the Rib, and again cut into very small Dents: they grow less and less to the very top, without changing their Figure. From their Knots grow out Branches but half a foot long, subdivided into many Sprigs, all charg'd with Flowers very close, and rais'd high; they are a sort of Buttons or Buds, like those of the common *Mugwort*, compos'd of certain Demi-fleurons very small and purpurine, enclos'd in a Calix or Cup made up of small Scales, of a deep-green Colour. Each Fleuron or small Flower bears an Embryo of Grain, which becomes a very small Seed, reddish, half a line long. We perceiv'd neither Smell nor Taste in this Plant. It loves a fat, fresh, moist Earth.

To the South-East of *Erzeron* lies the Vale of *Caracaia*, which is full of fine Plants. We observ'd there, among other things, the true *Monks-hood*, as represented by the Figure *Clusius* has given of it. The *Caryophyllata aquatica, nutante flore*, C. B. is common there. Nothing was pleasanter to us than from time to time to meet with the Plants of the *Alps* and *Pyrenees*.

While we waited for the Caravan from *Tocat*, of which we were to take the Advantage to go to *Smyrna*, we went to converse in the Caravanseras to learn News. We found there a Company of those who go into *Persia*, and the Dominions of the Great Mogul, to fetch Drugs into *Turky*. They inform'd us the People of the Country made their chief Magazine at *Machab*, a City in *Persia*; but we did not learn much of them, for neither they who fill the Warehouses, nor they who go into the Places and Villages, whi-

whither the Peasants bring the Drugs out of the Country, know any thing of them. Nothing is more difficult than to write a good History of Drugs, that is, to describe not only all that which constitutes the *Materia Medica*, but to give a Description of the Plants, Animals, and Minerals from whence they are taken. One must not only go into *Persia*, but likewise into the Empire of the Mogul, which is the richest in the World, and where Strangers are mighty well receiv'd, especially such, as have a great deal of Silver and Gold. Every thing is bought there for ready Money, and it is not permitted to carry out any thing but Goods; so that all foreign Money is kept in the Country, and new-coin'd. But what a trouble would it be, even in that Kingdom, to go about to inform one's self of what concerns the Nature of Drugs? One should be obliged to go to the several Places where the Drugs are found or prepar'd, in order to describe the Plants from which they are produc'd; and to how many Inconveniencies would this expose one? A Man's whole Life would scarce be enough to examine those only which are produc'd in *Asia*: one must go thro *Persia*, the Empire of the Mogul, the Isles of *Ceylon*, *Sumatra*, *Ternate*, and I know not how many other Countries, in which it will be more difficult to travel, than in the Empire of the Mogul. *Rhubarb* alone would require a Voyage to *Cbina* or *Tartary*. Afterwards one must go down into *Arabia*, *Egypt*, and *Ethiopia*. I say nothing of the Drugs, which are only found in *America*, and which are not less valuable than those brought from other Parts of the World. In going to *America*, we ought to stop at the *Canaries*, to describe *Dragons-Blood*.

After this, I am not at all surpriz'd if they who attempt to write the History of Drugs make  
so

so many Mistakes, and myself particularly. They only relate uncertain Facts, and give imperfect Descriptions. It is more shameful, that we don't know those Drugs that are prepared in *France*. Where can one find an exact Account of *Vermilion*, *Turnsel*, *Verdigrease*, *Pitch*, *Turpentine*, the *Fir-Tree*, the *Balm*, *Agatick*, and our *Vitriols*?

In our Conversation in the Caravanseras of *Erzeron*, we learn'd from those of the Caravan of *Wan*, a *Turkish* Town on the Frontiers of *Persia*, eight days Journey from *Erzeron*, that they carefully lay up in heaps the Dirt of the great Roads, which are frequented by Caravans of Camels. This Earth they wash, and every Year get out of it above a hundred Quintals of *Nitre*, which is dispos'd of chiefly in *Curdistan* to make Powder. They assur'd us, that the Fields near the Roads from *Wan* yield no *Nitre*. However, it must contain something proper to become *Nitre*, by being mix'd with the Urine of Camels.

Powder for Cannon is not worth fifteen Sols the Oque at *Erzeron*; 'tis only fit to charge, but 'tis necessary to have better for Prime. They all use a Cartouch to charge withal; and nothing is better contriv'd to make a quick Shot with our Fuses. Those M. de la *Chaumete* has invented are much better, and give better Fire than those they use. They were never carried to the Perfection they now are by M. de la *Chaumete*. The Pouches us'd in the *Levant* are made of Tubes of Cane, commonly in a double Row, much like the antient Flutes of *Pan*, or, to use a more intelligible Comparison, like those Whistles us'd by Colliers who travel from Province to Province in search of Work. The Pouch us'd in the East is light, curve, and sits easy to the

Side. Its Tubes are four or five inches deep, and and cover'd with a convenient Skin: Each Tube holds its Charge, which is a Tube or Pipe of Paper fill'd with a proper Quantity of Powder and Ball for one Shot. When they would charge their Fusee, they take one of these Tubes out of the Pouch, and bite a Hole in that part where the Powder is, and pour it into the Barrel of the Fusee, letting the Lead follow, which is in the other part of the Paper-Tube. They ram it down with a Gun-stick; and the same Paper that held the Powder and Ball, serves for Wadding.

I am MY LORD, &c.

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## LETTER VIII.

*To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.*

MY LORD,

*Of the Man-  
ners, Religion,  
and Commerce  
of the Arme-  
nians.*

**A**S we us'd every Evening, during our Stay at *Erzeron*, to set down what we had learn'd that Day in our Conversation with the *Armenians*, especially in the Convent where we lodg'd, we found at length, that our Remarks, together with those we had made in other Convents, as we pass'd, would furnish an entire Letter concerning the Genius, Manners, Religion, and Commerce of that Nation. I therefore pray your Lordship to accept of the Fruits of our Conversations.

The *Armenians* are the best People in the World, civil, polite, and full of good Sense and Probity. I should account them happy in not understanding the Use of Arms, if it were not by the Corruption of Mankind become necessary to use them sometimes, purely to defend our selves against the Violence of others. But the *Armenians* trouble themselves with nothing but Trade, which they follow with the utmost Attention and Application. They are not only Masters of the Trade in the *Levant*, but have a large Share in that of the most considerable Places in *Europe*. They come from the farthest Parts of *Persia* to *Legborn*. Not long since they settled at *Marseilles*. There are many in *Holland* and *England*. They travel into the Dominions of the *Mogul*, to *Siam*, *Java*, the *Philippine* Islands, and throughout all the East, except *China*.

The Center of the *Armenian* Merchants is not in *Armenia*, but at *Julfa*, the famous Suburb of *Ispahan*, describ'd by all Travellers. This Suburb, which deserves rather to be called a City, seeing it contains above thirty thousand Inhabitants, is a Colony of *Armenians*, which the Great King of *Persia*, *Cha-Abbas*, the first of that Name, settled at first at *Ispahan*, and was remov'd a little after to the other Side of the River *Zenderou*, to separate them from the Mahometans, who despis'd them on the score of their Religion. 'Tis said this Alteration happen'd under the Lesser *Cha-Abbas*; others say 'twas much sooner. 'Tis certain, however, that the first Establishment of this Colony was by the Great *Cha-Abbas*, Contemporary with *Henry IV.* to whom he sent Father *Juste*, a Capuchin, in Quality of Ambassador: But he did not arrive till after the Death of the King. *Cha-Abbas* successfully aim'd at two Things, for the Good of his Kingdom:

He secur'd it from being attack'd by the *Turks*; and greatly enrich'd it by establishing Commerce. To hinder the *Turks*, whom the *Persians* call *Osmalins*, from penetrating into his Countries, he judg'd it proper to take from them the Means of maintaining a numerous Army upon his Frontiers: And as *Armenia* is the principal Place where the *Turks* ordinarily make their Attempts, he unpeopled it as much as he thought proper for his Design. The Lot fell upon the City of *Julfa*, the greatest and most powerful of the Country; the Ruins whereof are still to be seen upon the *Araxes*, between *Erivan* and *Tauris*. The Inhabitants of *Julfa* had Orders to come to *Ispahan*; and from that time, the City they abandon'd was called the *Antient Julfa*. The People of *Nacsvan*, and the Neighbourhood of *Erivan*, were dispers'd into several Parts of the Kingdom. They say this Prince caus'd above twenty thousand Families of *Armenians* to be transplanted into the single Province of *Guilan*; from whence come the finest Silks of *Persia*.

As *Cba-Abbas* had nothing in view but to enrich his Kingdom, and was convinc'd, that it could not be done but by Commerce, he cast his Eyes upon the Silk-Trade as the most valuable, and the *Armenians* as the properest Persons to carry it on; having no opinion of the Diligence of his other Subjects, who he knew to have no Genius for Trade. The Frugality of the *Armenians*, their Oeconomy, their Credit, their Vigour in undertaking and performing great Voyages, appear'd to him very necessary for the carrying on his Design. Their Profession of the Christian Religion, which facilitated their Commerce with all the *European Nations*, seem'd likewise farther to favour his Intentions: And, in short, he made the *Armenians*, who were Husbandmen, to be-  
come

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come Merchants ; and now the greatest Traders upon Earth.

Thus this Prince, who had a wonderful Genius for the Affairs of War or Civil Government, improv'd the Talents of the People, and the Trade of his Kingdom. For the better establishing and settling the Trade, he entrusted the *Armenians* of *New Julfa* with a certain Quantity of Bales of Silk, to carry by Caravans into foreign Countries, and throughout *Europe*, on condition that they should themselves go with them, and at their return should pay for each Bale a certain Price, settled by Persons of Judgment before they went. To encourage them to push the Trade, he let them enjoy all that could be made of the Silk above the Price agreed on. And the Success answer'd the Hopes of the Prince and his Merchants. Though the Silk be still the best Commodity in *Persia*, it was then of much more Value. There were then hardly any Mulberries in *Europe* : And Gold and Silver, at that time very scarce in *Persia*, began to shine there by the Return of the Caravans ; to which the Riches of the Kingdom are even at this day owing. The *Armenians* brought back also the Cloths of *England* and *Holland*, Brocades, *Venice* Glass, *Cochineal*, Watches, and every thing they thought fit for their own Country, or the *Indies*. Could there be a finer Establishment ? To how many Manufactures has it given rise in *Europe* and *Asia* ? *Abbas* the Great chang'd the Face of the whole Earth : All the Commodities of the East were made known in the West, and those of the West serve as new Ornaments for the East.

*New Julfa* soon stretch'd it self upon the River *Zenderou*. It seem'd by the Magnificence of their Houses, and the Beauty of their Gardens,

that the Inhabitants had taken their Taste from the best Cities in *Europe*. In the midst of *Persia* is now seen every thing that is curious throughout all the Countries where the Merchants have extended their Correspondence. The King does now no longer assist them with a Stock to carry on the Trade: The Inhabitants of *Julfa*, by their Agents and Factors, carry on this vast Trade themselves, and distribute throughout the World all that's curious or valuable in the East. These Agents are *Armenians*, who, in consideration of a certain Profit allow'd them, undertake to go with the Merchandize in the Caravan, and sell the Goods in the best manner they can for those who employ them.

The *Armenians*, whether they act for themselves, or for the Merchants of *Julfa*, are indefatigable in their Journeys or Voyages, regarding no Weather in the most rigorous Seasons. We have seen several, and even of the very rich ones, pass great Rivers on Foot up to the Neck in Water, to help up their Horses when fallen, and save their Bales of Silk, or their Friends: But the *Turkish* Carriers give themselves but very little Trouble with the Goods they carry, and are not answerable for any thing that may happen. The *Armenians*, in passing a River, lead their Horses; and nothing's more instructive than to see with what Charity they assist one another, or even those of any other Nations in the Caravan. These good People are very constant and regular in their Way, always equal, and shun Strangers who are turbulent and troublesome, as much as they esteem those that are peaceable; but such they entertain very civilly and freely. When we did any Service to any of their Sick, the whole Caravan return'd us their Thanks. If they hear at any place that a Caravan is coming that



that way, they will go two or three Days Journey to meet their Brethren with Refreshments, and with the best Wine ; which they don't only offer to the *Franks* likewise, but by their Civility force them to accept it, and drink their Health. They are unjustly accus'd of drinking too much ; we never saw them abuse themselves that way : On the contrary, it must be allow'd they are the most sober, and thrifty, and modest of all Travellers. If, when they set out on a Journey, they carry a great quantity of Provisions with them, they often bring a good part of it back again. The Provisions cost them nothing for Carriage ; because generally when they hire six Camels, they have a seventh allow'd them above the Agreement, to carry their Baggage, Clothes, &c. The Provisions they furnish themselves with, before they set out, are Meal, Bisket, Smoak'd-Meat, Potted-Butter, Wine, *Aquavite*, and Dried Fruits.

When they stay in Towns, they lodge several together, and live at small Expence. They never go without Nets : They fish on their Journey ; and they made us often eat with them of very excellent Fish. They exchange'd Spices for fresh Meats when they had opportunity, or for other Commodities they had a mind to. In *Asia* they sell the Wares of *Venice*, *France*, *Germany* ; small Looking-Glasses, Rings, Necklaces, Enamels, little Knives, Scissars, Buckles, Needles, are more enquir'd after in the Villages than good Money. In *Europe* they carry Musk and Spices. Whatever Fatigues they go through, they as carefully observe the Fast of the Church, as if they were at repose in a City ; and know nothing of Dispensations, not even in Sickness. The only thing to be blam'd in the *Armenians*, in relation to Trade, is, that if they succeed ill in

any foreign Country where they are trading, they never return home again; they say they have not the Face to shew themselves after they are become Bankrupts: But their Creditors obtain no Satisfaction by this. However, this Justice must be done them, to own there are very few Bankrupts among them.

The Merchants of *Julfa* have made a Treaty with the Great Duke of *Muscovy*, whereby they are permitted to import into his Dominions whatever they think proper; while no *European* Merchant of any Nation is allowed to go any farther than *Astracan*, a strong Town, possessed by the *Muscovites* ever since the Year 1554. 'Tis situate on the other side of the *Caspian* Sea, upon the Frontiers of *Asia* and *Europe*. The Great Duke encourages this Trade as much as possible: The Merchants of *Julfa* pay Custom for every thing they import into *Muscovy*; but they pay no Duties for what they export from *Muscovy* into *Persia*. The Way they go and come, is this: From *Isfahan* they carry their Merchandize to *Tauris*, *Schamakee*, and *Nasava*, a Port of the *Caspian* Sea, three Days Journey from *Schamakee*: At *Nasava* they ship the Silk, and other Commodities of *Persia*, and the Empire of the *Mogul*, for *Astracan*: From *Astracan* they are carried by Land to *Moscow*; and thence to *Archangel*, the farthest Port of *Muscovy* on the North-Sea. The *English* and *Dutch* carry on a great Trade to that Port: There they ship Goods for *Stockholm*, and from thence by the Straits of *Elfinore* they are carried into *England* and *Holland*.

*Frederick*, Duke of *Holstein*, according to *Olearius*, built *Frederickstad* in the Dutchy of *Holstein*, to settle there a Trade for Silk more considerable than any in *Europe*. To this purpose he resolv'd to hold a Correspondence with the  
King

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King of *Persia*, in order to facilitate the Carriage by Land. But this not being practicable without the Permission of the Great Duke of *Muscovy*, he thought fit in the Year 1633 to send him a solemn Embassy; to which he nam'd *Crusius*, one of his Counsellors of State, and *Brugman*, a Merchant of *Hamburg*. This last by his ill Management, together with the Dangers they were to run through in passing among the *Tartars* of *Dagesthan*, caused the Design to miscarry. He was afterwards convicted of Male-Administration, and condemn'd to die, and was accordingly executed at *Gottorp*, May 5, 1640. The *Dutch*, who have since attempted to make themselves Masters of the Silk of *Persia*, which comes from *Astracan*, are oblig'd to take a great Quantity every Year; for which reason they don't get much by this Trade, because the *Armenians* make them take the good and bad together. Mr. *Prescot* assur'd us, that the *English* loaded a great deal of Goods of *Asia* at *Archangel*; and that there was the best *Caviar* that could be eaten. That which they sell in *Turky*, comes from the *Black-Sea*: It is very slovenly, and put up in Skins; but the *Caviar* of the *Caspian Sea* is manag'd with a great deal of Care, and they put it up very cleanly. We eat Sturgeon's Spawn at Mr. *Prescot*'s, which had been salted in the Neighbourhood of the *Caspian Sea*, and *Caviar* salted in the same Places, which was very excellent: The Sausages made at *Marseilles* are not better.

We could not but laugh to see the way of Trafficking among the *Armenians* in the Caravanfaras of *Erzeron*. They begin by putting Money upon a Table, as among the *Turks*; after that they haggle a great while, and add one Piece after another, but not without a great deal of Noise. We believ'd by their way of talking they

they were ready to cut one another's Throats; but they meant nothing like it. After having pushed one another backward and forward with a great deal of Violence, the Brokers or Mediators squeeze the Hands of the Seller so very hard as to make them cry out, and don't let them go till they agree that the Buyer shall not pay above so much as they think a reasonable Price: After that, every one laughs. They say, with reason, that the Sight of the Money makes them sooner agree.

As to their Religion, every body knows the *Armenians* are Christians; and they would be very good Christians, were it not for the Schism whereby they separate from us. They are said to be *Eutychians*, that is to say, that they own but one Nature in Jesus Christ, or rather two Natures so confounded together, that tho' they admit the Properties of each Nature in particular, they nevertheless allow but of one Nature. Their most able Bishops would clear themselves of this Heresy, and pretend, that the Mistake arises from the Barrenness of their Language; which not furnishing them with proper Terms, is the Cause that they often confound the Words Nature and Person. When they speak of the *Hypostatical Union*, they think they express it sufficiently by confessing that Jesus Christ is perfect God, and perfect Man, without Mixture, Change, or Confusion. The truth is, they don't all explain themselves in the same manner; and the greatest Part of them have a great Veneration for two famous *Eutychians*, *Dioscorus* and *Barsuma*. When they are reproached with having excommunicated the Fathers of the Council of *Chalcedon* for having condemned the first of these Hereticks, they avow, that tho it appears ridiculous to excommunicate the Dead, the Custom was introduc'd among

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mong them, to revenge themselves on the *Greeks*, who in all their Feasts excommunicate the *Armenian* Church: That their Design was not merely to excommunicate the Fathers of the Council of *Chalcedon*, who had condemned *Dioscorus*, Patriarch of *Alexandria*, without having duly examined the Cause; but that their Intention was to excommunicate the present *Greek* Bishops, as the Successors of the Prelates of the most famous Assembly which was ever held in *Greece*: That the *Greek* Fathers had dealt very unjustly by *Dioscorus*, in confounding his Sentiments with those of *Eutychius*, seeing *Dioscorus* always maintain'd, that the Word Incarnate was perfect God and perfect Man. The Source of the irreconcilable Enmity between the *Armenians* and the *Greeks* is from that Council: And the Enmity is so great, that if a *Greek* comes into an *Armenian* Church, or an *Armenian* into a *Greek* Church, they think the Church to be defiled, and consecrate it a-new.

When one examines into their Opinions, one finds a great many Articles of Schism which are not to be attributed to the *Armenian* Church, but to particular Persons. For example; It is not true, that they three times a Year excommunicate the *Latin* Church: The good People never think on it; and there is nothing like it to be found in their Rituals: Tho at the same time it is very true, that some of the more violent Bishops, or *Vertabiets*, who have declared against the *Latin* Church, have, or even do still practise it: For in an ill-govern'd Church, oftentimes every one does as he pleases. The Patriarch *Ozuietsi*, sworn Enemy of the *Latins*, may perhaps have added to this Excommunication the Name of Pope *Leo*, because he confirm'd the Condemnation of *Dioscorus*. How great soever their Esteem be for their great Doctor *Attenasi*, 'tis entirely wrong  
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to attribute to the whole *Armenian* Church the several Injuries which this Fanatick has vomited out against the *Roman* Church.

Only the most silly and ignorant of the *Armenians* believe the Little Gospel. This Little Gospel is stuffed with Fables and Extravagancies concerning the Infancy of our Lord. For example; *That the Virgin being big with him, Salome, her Sister, accused her of having prostituted her self to somebody: The Virgin answered her, that she need only lay her Hand upon her Belly, and she would know how she was with Child. Salome accordingly put her Hand upon the Virgin's Belly, and a Fire came out, which consum'd half her Arm. She acknowledged her Fault, and drew back her Hand, and her Arm was perfectly healed, after having by order of the Virgin put it upon the same Place.* They pretend, that the Son of God had done himself wrong to pass thro the Womb of a Woman; that he only seem'd to do so; and that the Jews substituted some other Person in his stead. They have borrow'd from the *Mahometans* this last idle Fancy. They say also, that *Jesus Christ* being at School to learn the *Armenian* Tongue, would never pronounce the first Letter of their Alphabet, unless the Master would give him a Reason why it represented an *u* inverted. The good Man, not knowing the Infant *Jesus*, gave him a Box on the Ear. *Well*, said *Jesus*, without any Emotion, *since you don't know, I will tell you: This Letter represents the Trinity by its three Legs.* The Master of the School admir'd his Knowledge, and sent him to his Mother, confessing that the Child was wiser than himself. *M. Thevenot*, who also mentions this Story, affirms it is in an *Armenian* Manuscript in the King's Library, which gives an account of the History and Inventors of their Characters; but it does not carry back the Invention above

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four hundred Years. They probably used the  
Greek Characters.

The *Armenians* relate, that *Jesus Christ* being a  
fowling with *St. Bartholomew* and *St. Thaddeus*,  
he kill'd five *Partridges* on the Banks of the *Araxes*,  
and that a great many People came about him to hear  
him preach; but that Night coming on, the two  
Apostles put him in mind of dismissing them. *Jesus*  
answer'd them, that after having fed their Souls  
with necessary Food, he ought to take care of their  
Bodies, and for that purpose they should boil the five  
*Partridges* with an Oque of *Rice*. The whole  
Company were fill'd with them; and it being  
not Day-light, every one thought he had a whole  
*Partridge*. The King of *Armenia*, who took  
great delight in that Game, was very angry at  
this, and order'd the Apostles and their Master  
to be kill'd: *Jesus* sav'd himself in the Ark on  
the top of *Mount Macis*; but *St. Bartholomew*  
and *St. Thaddeus* paid for the whole.

The pleasantest Story they tell, is that of *Ju-  
das*: This Wretch, as they say, repenting that he  
had betray'd his Master, thought there was no other  
way to save his Soul, but to hang himself, and go to  
the Limbo, whither he knew *Jesus Christ* would  
descend to deliver the Souls; but the Devil, who  
resolv'd to carry him to Hell, play'd him a sly Trick  
in his way, and kept him up by the Feet, hanging  
as he was, till *Jesus Christ* had made his Visit to  
the Limbo: after which, he let him fall, and so  
dragg'd him away among all the Devils. The  
*Georgians* tell a thousand ridiculous Stories of this  
kind, taken out of their Little Gospel. I be-  
lieve these two Pieces were made by the same  
Hand.

Though the *Armenians* won't hear Purgatory  
mention'd, they pray over the Tombs, and say  
Masses for the Dead; it is perhaps owing to the  
Avarice

Avarice of their Priests, that their Opinions being chang'd, they still continue the Use of so profitable a Ceremony. According to the greatest part of their Priests, there is neither Paradise nor Hell: they believe Hell was destroyed after Jesus Christ took thence the Souls of the Saints, as well as of the Damned. As to the Creation of the Soul, they hold *Origen's* Sentiments, without knowing there ever was an *Origen* in the World; for they imagine that all the Souls were created in the beginning of the World. There are *Millenarians* among them, who know nothing of *Papias* or *St. Irenæus*. They believe that, after the universal Judgment, Jesus Christ shall remain a thousand Years upon Earth with the Predestinated, to make them enjoy Happiness. The greatest part of the *Armenian* Doctors are of opinion, that the Souls wait the universal Judgment in a Place between Heaven and Earth, where they flatter themselves they shall enjoy a day of Glory, tho they are under fears of being condemn'd to eternal Punishment.

*St. Nikon*, who was of the *Lesser Armenia*, and pass'd some Years of his Life in Missions in the *Greater Armenia* in the tenth Century, has left us a Treatise in *Greek* concerning *the Errors of the Armenians*: the Original is in the King's Library, and *Cottelerius* has translated it into *Latin*. *St. Nikon* mentions some very singular things concerning the Creed of this People; and does not only accuse them of being Disciples of *Eutychius*, *Dioscorus*, *Peter the Armenian*, and *Man-tacunez*, but likewise of being in the Heresy of *Monothelites*. He mentions some of the Fables which are still in their Little Gospel.

However, this People were favour'd with two Apostles our Lord sent them soon after his Passion. *Baronius* affirms, that *St. Bartholomew* and  
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St. *Thaddeus* suffer'd Martyrdom in *Armenia* forty four Years after the Death of Jesus Christ, in recompence for the Faith they had preach'd there. Unhappily it made no great Progress there; for *Eusebius* tells us, that a holy Bishop call'd *Meruzanes* sow'd the good Seed there in the Reign of *Decius*, and God spread his Blessings to such a degree among this People, that there were none but Christians among them in the time of *Dioclesian*. *Maximinian* set himself to destroy them, but the *Armenians* took Arms in defence of their Faith; and this, as *Eusebius* says, was the first War undertaken for Religion. In fine, God went on to open the Eyes of this People by the Ministry of St. *Gregory the Illuminator*, an *Armenian* by Birth; but brought up at *Cesarea* in *Cappadocia*, where he was consecrated by St. *Leontius*. St. *Gregory* return'd into his own Country in the Reign of *Constantine the Great*, converted *Tiridates* King of *Armenia* by a very singular Miracle; and this Prince, who at first caus'd him to be ill us'd, was so touch'd with it, that he by an Edict oblig'd all his Subjects to embrace the Christian Religion. The Saint compleated by his Doctrine, by his Example, and by his Miracles, what the King could only command and order. A Slave, who became a Christian at *Constantinople* at the same time, contributed not a little by his Miracles to propagate the Christian Religion in the same Country.

We must not confound St. *Gregory the Illuminator*, first Patriarch of the *Armenians*, with another Saint of the same Country and Name, who in the tenth Century dy'd in *France*, shut up in a Solitude near *Pluviers* in *Beauce*, in the Diocese of *Orleans*. He spent seven Years in this Hermitage, fasting according to the Custom of his Country, that is to say, in a manner which those  
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in the West dare hardly imitate. He eat nothing at all on Monday, Wednesday, Friday, and Saturday; and if he broke his fast Tuesday and Friday after the Sun set, he eat only three Ounces of Barley-Bread, some raw Herbs, a handful of Lentils soak'd in Water, and shot in the Sun. On Feast-days and Sundays he fed a little better, but he never eat Meat.

The Clergy of *Armenia* consists of a Patriarch, Archbishops, Bishops, *Vertabiets* or Doctors, secular Priests, and Monks. The Patriarch has borne the Name of *Catholicos* a great while; for *Procopius* observes, that the *Armenians* borrow'd this Term of the *Greeks*. The *Armenians* have many Patriarchs in the Dominions of the King of *Persia*, and the Grand Signior. Besides him of *Itchmiadzin*, who is the chief of 'em all, they reckon in *Persia* him of *Schamakee* near the *Caspian* Sea, and him of *Nacsravan*, whom the *Armenian* Roman Catholicks own for their Patriarch next the Pope. In *Turky* there are two Prelates, who have made themselves Patriarchs by the Grand Visier, who would give this Title to all the Prelates, if they would buy it of him, as the Bishop of *Cis* near *Tarsus* in *Cilicia*, and the *Armenian* Bishop of *Jerusalem* have done, who by Presents obtain their Mission and Authority from the Port. The *Armenians* have another Patriarch at *Caminiac* in *Poland*: for Father *Pidou*, Religious Theatin of *Paris*, and Apostolical Missionary, knew so well how to manage the *Armenians* of *Poland*, and especially their Archbishop, that he brought 'em back to their Mother the Church of *Rome* in the Year 1666. They purg'd their Books of all the Errors which separate Schismatics from us. The Patriarch acknowledg'd the Pope for Head of the true Church, and carried the Sacraments thro the Streets in a general Procession,

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cession, which was made to return thanks to God in the more solemn manner.

The Patriarch of *Itchmiadzin* is the richest of all in one sense, for they assur'd us he has near six hundred thousand Crowns Revenue. All the *Armenians* who acknowledge him, and are above the Age of fifteen Years, pay him five Sols a Year. Men of Substance give him to three or four Crowns. But notwithstanding this, he is poor in another sense, and truly poor; for he is oblig'd to pay the Capitation, to keep those in his Flock, who are not themselves able to pay this Tax. Often he expends his whole Revenue this way, and part of what he had laid up. The Archbishops and Bishops send him every Year the State of the poor Families in their Dioceses, which are threatned with being sold or forc'd to change their Religion, when they don't pay the Capitation. This Patriarch is cloth'd as plainly as the other Priests; he lives very frugally, and has but a few Domesticks; but he is the most considerable Prelate in the World, in regard to the Authority he has over his Nation, which tremble at the least Threat of Excommunication from him. They say there are fourscore thousand Villages which own him. To keep his Place, he is oblig'd to make many Presents to the Governour of *Erivan*, and the powerful Men at Court. A Man must be a great Slave to Ambition, to buy such kind of Posts!

He was formerly the only Patriarch among the *Armenians*, who had Power to make the *Holy Chrism* or *Mieron*, from the *Greek Myron*, a liquid Composition or perfum'd Oil. He furnish'd all Parts of *Persia* and *Turky*; even the *Greeks* too bought it with great Veneration, and they said commonly, that a Fountain of Holy Oil flow'd from *Three-Churches*, which water'd the

whole East. The Patriarch sent it to the Archbishops and Bishops of the *Armenians*, to disperse it, and to use it in Baptism and the Extreme Unction: but above forty Years since *Jacob*, a *Vertabiet* and *Armenian* Bishop, who resided at *Jerusalem*, took upon him to erect himself into a Patriarch under the Influence of the Grand Visier, and refus'd to take the *Mieron* from the Patriarch of *Three-Churches*. As Oil is a very cheap Commodity in *Palestine*, and this Liquor does not corrupt, he made more than could be us'd for Anointings among all the *Armenians* in *Turky* for many Years: and this was the Foundation of a great Schism among them. The Patriarchs excommunicated one another; he of *Three-Churches* commenc'd a great Suit at the Porte against him of *Jerusalem*. The *Turks* are too wise to decide the Question, and content themselves with receiving the Presents both Parties make, as they revive the Suit; and each goes on to sell his Oil as well as he can.

It is prepar'd between the Vespers on *Palm-Sunday* and the Mass on *Holy-Thursday*, which is celebrated on this day on a great Vessel in which is kept this Liquor. They use neither Wood nor common Coals to boil the Kettle wherein it is prepar'd, and this Kettle is bigger than that in use among the Invalids. They boil it with Wood that has been bless'd, and with any thing that has been us'd in Churches, old Images, worn-out and decay'd Ornaments, torn Books; all is kept for this Ceremony. This Fire can't smell very well; but the Oil is perfum'd with Herbs and odoriferous Drugs, which are mix'd with it. They are not ordinary Clerks who are employ'd in making this wonderful Composition: 'tis the Patriarch himself cloth'd in his Pontifical Vestments, and attended at least by three Prelates  
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in their Pontifical Habits, who all together recite certain Prayers during the whole Ceremony. The People are more struck with this than with the real Presence of Jesus Christ; so true is it, that Men are not so susceptible of any thing as what is sensible.

There is nothing particular to be mention'd concerning the Archbishops and Bishops of the *Armenians*, but that there are many of them who have no Diocese, and who lodge in Monasteries, of which they are the Abbots. All the Prelates are subject to the Patriarch, as in other Christian Churches. It were only to be wish'd they discharg'd their Duty; but they have no Zeal, and are sunk into the most wretched Ignorance, and are often less esteem'd than the *Vertabiets*. Sometimes they are Bishops and *Vertabiets* at the same time, that is to say, Bishops and Doctors. These *Vertabiets*, who make such a noise among the *Armenians*, are not in reality great Doctors; but they are the most considerable Men of the Country, or at least pass for such. To be receiv'd to this eminent Degree, it is not necessary to study Theology for many Years; 'tis enough to understand the literal *Armenian* Tongue, and to learn by heart some Sermon of their great Master *Gregory Altenasi*, who shew'd all his Eloquence in the Blasphemies he vomited out against the Church of *Rome*. The literal Language is among them the learned Language, and they pretend it has no affinity with the other Eastern Languages, which renders it so difficult. They say it is very expressive, and enrich'd with all Terms of Religion, and Arts and Sciences; which shews that the *Armenians* were formerly Men of much greater Learning than they are at present. In short, it is a great Accomplishment among them to understand this Language; it is only to be found

in their best Manuscripts. The *Ver'abiets* are consecrated, but they seldom say the Mass, and are properly appointed to preach. Their Sermons turn upon very ill contriv'd Parables, upon Passages of Scripture ill understood and ill explain'd; and upon some Stories true or false, which they have receiv'd by Tradition: however, they pronounce them with a great deal of Gravity; and these Discourses give them almost as much Authority as the Patriarch: they above all things assume that of excommunicating. After having exercis'd themselves some time in some Villages, an antient *Vertabiet* receives them Doctors with abundance of Ceremonies, and puts into their Hands the Pastoral Staff. This Ceremony does not pass without Simony; for the Degree of Doctor being look'd upon among them as a Sacred Order, they make no scruple to sell it, as they do the other Orders. These Doctors have the Privilege of sitting when they preach, and holding in their Hands a Pastoral Staff; while the Bishops, who are not Doctors, preach standing. The *Ver'abiets* live on the Collection that's made for them after the Sermon, which is considerable, especially in the Places where the Caravans stop. These Preachers observe Celibacy, and fast very rigorously three quarters of a Year, when they neither eat Eggs, nor Fish, nor any thing made of Milk. Tho they speak in their Sermons half the literal and half the vulgar Language, they often preach in the vulgar Language entirely, to be the better understood; but the Mass, the Singing in the Church, the Lives of the Saints, and the Words us'd in the Administration of the Sacraments, are in the literal Tongue. The Curates and Secular Priests marry, as do the Papas among the *Greeks*, but can't marry a second time; and therefore they chuse Lasses,

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whose Complexions promise a long Life and good Health. They employ themselves in any Trade or Occupation, to get a Livelihood, and maintain their Families; which engages them so much, that they have hardly time to perform their Ecclesiastical Functions. To approach the Altar with the greater Purity, they are oblig'd to lie in the Churches the Vigil of those Days in which they are to officiate.

The Religious *Armenians* are either Schismatics or Catholics. The Schismatics follow the Rule of St. *Basil*; the Catholics that of St. *Dominic*. Their Provincial is nam'd by the General of the *Dominicans* at *Rome*. About the Year 1320, Father *Barthelemy*, a Dominican, reunited many of the *Armenians* to the Church of *Rome*, which Pope *John XXII.* then govern'd; and this great Missionary establish'd there a great many Convents of his Order: there are still some in the Province of *Nacsravan*, between *Tauris* and *Erivan*. M. *Tavernier* reckon'd ten about the Town of *Nacsravan* and the antient *Julfa*, which are but a Day's Journey distant: all the Monasteries are governed by *Armenian* Dominicans. To make good Subjects, they send from time to time some of the young Children of this Nation to *Rome*, to be brought up in the Sciences, and in the Spirit of the Order of St. *Dominick*. Each Monastery is in a Borough; and they reckon in this Quarter about six thousand Catholics. Their Archbishop, who takes the Title of Patriarch, goes to *Rome*, to be confirm'd after his Election; and they follow in his Diocese the *Roman* Ritual in every thing, except the Mass and the Divine Service, which they sing in the *Armenian* Tongue, that the People may understand it. This little Flock lives holily, is well taught,

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taught, and there are not better Christians in all the East.

The *Armenian* Schismatics are much to be pitied: they fast like the Religious of *la Trappe*; and all this would signify nothing, if they did not take care to be Orthodox. They fare very hardly two Days in a Week, Wednesday and Friday; and they eat neither Fish, nor Eggs, nor Oil, nor any thing made of Milk. The Lents of the *Greeks* are times of Plenty and Good Cheer, in comparison of those of the *Armenians*: besides the extraordinary Length, they are not permitted thro the whole to eat any thing but Roots, nor so much of them as is needful to satisfy the Appetite. The Use of Shell-fish, Oil, and Wine is forbidden them, except on the Holy Saturday; on that Day they begin again to eat Butter, Cheese, and Eggs. On Easter-day they eat Meat, but that only which was kill'd on that Day, not on any of the foregoing. During the Great Lent they eat no Fish, nor hear Mass but on Sunday: 'Tis said at Noon, and they call it *Low-Mass*, because they place a great Hurdle before the Altar; and the Priest, who is not seen, pronounces only the Gospel and Creed aloud. The Faithful communicate only on Holy Thursday at the Mass, which is said at Noon; but that of Holy Saturday is celebrated at Five or Six a Clock in the Evening, when also they give the Communion. After that they break Lent, in the manner just now mention'd, by eating Fish, Butter, or Oil. Besides the Great Lent, there are four others in the Year, consisting each of eight Days; they are instituted to prepare for the four great Feasts of the *Nativity*, of the *Ascension*, of the *Annunciation*, and of St. George. These Lents are as rigorously observ'd as the great one; they must not so much as speak of Eggs,



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Eggs, or Fish, or even of Oil or Butter; some take no manner of Nourishment for three Days together.

The *Armenians* have seven Sacraments, as we have; *Baptism, Confirmation, Penance, the Eucharist, Extreme Unction, Orders, and Matrimony.*

*Baptism* is administer'd among them by Immersion, as among the *Greeks*; and the Priest pronounces the same Words, *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*; and plunges the Child three times in the Water, in memory of the Holy Trinity. Tho our Missionaries shew'd them their Mistake, in repeating all the Words at each Immersion, there are still many Priests who do it thro mere Ignorance. While the Curate recites certain Prayers of his Ritual, he makes a small Cord or String, one half of white Cotton, the other of red Silk, the Threds whereof he has himself twisted separately. After having put it on the Neck of the Infant, he makes the Holy Unction on the Forehead, the Chin, Stomach, Arm-pits, Hands and Feet, by making the Sign of the Cross on each Part. The Ceremony of the String is, they say, in memory of the Blood and Water, which came from our Saviour's Side, when he receiv'd the Stroke of the Lance upon the Cross. They baptize only on Sundays, if the Child be not in danger of Death; and the Priest gives it always the Name of the Saint of the Day, or of him whose Feast is to be the Day following, if there be no Saint for the Day on which the Baptism is celebrated. The Midwife carries the Child to Church, but the Godfather carries it home to the Mother, with the Sound of Drums and Trumpets, and other Instruments of the Country. The Mother falls prostrate to receive her Child, and the Godfather kisses the hinder

part of the Mother's Head; after that, they sit down to Table with the Parents and Friends, and the Clergy. The Clergy must be at the Feast, because the *Armenians* believe that none but the Priests can administer valid Baptism on any occasion whatever. I myself have heard say, there are Priests who baptize dead Children; and I make no difficulty of believing it, since they give the Extreme Unction only to those who are dead.

The Baptisms which are administer'd on Christmas-day are the most magnificent, and they put off to this Day the Baptisms of such Children whose state of Health will permit it. The most famous Feasts are principally celebrated in Places where there is a Pond or River. For this purpose they prepare an Altar in a Boat cover'd with fine Carpets: thither the Clergy repair as soon as the Sun rises, accompanied by their Parents, Friends, and Neighbours; for whom they provide Boats fitted and adorned in the same manner. Be the Season ever so severe, after the ordinary Prayers, the Priest plunges the Child three times into the Water, and performs the Unctions. The Fathers are not dismiss'd with a small Charge, for the Festival is carried on with Feastings and Presents; and therefore many Parents avoid the waiting till the Feast of the Nativity, and pretend their Children are in danger of dying. And, in reality, what Folly is it, without any manner of necessity, to run one's self into Inconveniencies? The Governours of Provinces are often present, and even the King himself sometimes comes to *Julfa* to see these sort of Feasts. They must then make abundance of Presents, besides the Entertainments and Collations. Women go not to Church till forty Days after their Delivery: they observe many Jewish Ceremonies. It





It appears by what we have said, that the *Armenians* confer two Sacraments at one time, Baptism and Confirmation, seeing they give the *Holy Chrism* to Infants. They believe that all Priests can administer this Sacrament, but they think the Patriarch only can bless the Holy Chrism.

For the Communion, the Priests give the Faithful a piece of the consecrated Host soak'd in consecrated Wine; but it is scandalous that they give it to Infants at the Age of two or three Months in their Mothers Arms, because they frequently throw the consecrated Elements out of their Mouths. The *Armenian* Priests consecrate Bread without Leaven, and make the Hosts themselves the Vigil of the Day in which they are to offer: they are like those we use, only they are three or four times as thick. The Priest, before he begins Mass, takes care to put the Host upon a Patin, and the Wine pure and unmix'd in a Chalice. Jesus Christ, say they, made the Supper with Wine, and Baptism with Water. The Priest covers the Elements with a great Veil, and shuts them up in a Cupboard near the Altar, on the side of the Gospel. At the Offertory, he goes to take the Chalice and Patin with Ceremony, that is to say, follow'd by his Deacons and Subdeacons, some carrying Flambeaux, and others Plates of Copper fastned on pretty long Sticks, furnish'd with little Bells, which they roll about in a very harmonious manner. The Priest, having a Censer carried before him, and being in the midst of the Flambeaux and these musical Instruments, carries the Elements in Procession round the Sanctuary. Then the People, misinform'd, fall down and adore the Elements not yet consecrated. The Clergy, yet more to be blam'd, on their Knees sing a  
Song

Song, which begins thus, *The Body of our Lord is present among us.* The *Armenians* seem to have taken this abominable Custom from the *Greeks*; for the *Greeks*, as we have already observ'd, by an inexcusable Ignorance, do also adore the Elements before their Consecration. Their Error comes from hence, that formerly they thought they might not celebrate this Sacrament, but on Holy Thursday; and consecrated that Day as many Hosts as they should want throughout the Year: these they kept in a Cupboard by the side of the Gospel; and the People were in the right to adore them, when the Priest carried them from the Cupboard to the Altar. After this little Procession, the Priest puts the Elements upon the Altar, and pronounces the Sacramental Words: turning himself to the People, who prostrate themselves, kiss the Earth, and beat their Breasts, he shews them the Host and the Chalice, saying, *Behold the Body and the Blood of Jesus Christ, which was given for us.* After that, he turns himself to the Altar, and communicates by eating the Host soak'd in Wine. When he gives the Communion to the Faithful, he repeats the following Words three times, to make the Force of them be the better perceiv'd and felt; *I firmly believe this is the Body and the Blood of the Son of God, who took away the Sins of the World, and who is not only my proper Salvation, but likewise of all Men.* This the People repeat very low after him word for word.

Notwithstanding this holy Precaution, the *Armenian* Schismatics don't appear to have any Sense of the Grandeur of this adorable Mystery: They for the most part come to the Communion without any Preparation, and they give it to Children of fifteen or sixteen Years old, without Confession, notwithstanding at this Age they are  
not

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not so innocent as People may imagine. The *Armenians* rarely communicate in the Country, because oftentimes the People have not wherewithal to have Mass said; and the Priests persuade them that a Mass not well paid for, is of no great efficacy.

Our Missionaries are to be admir'd for their Knowledge, for their Zeal, and for their Generosity; but these Schismatics, by their Money, destroy all that those Apostolical Men have built up in the most solid manner. The most flourishing Missions must sink and come to nothing, unless God change the Hearts of the Schismatics. These Wretches, who apprehend nothing so much as the holy Progresses of our Priests, set the Civil Powers against them, and don't cease to represent to them, how dangerous it would be to suffer the *Latins* to encrease among them; that they are a sort of People who entertain ill Designs against the Government, and are devoted to the Pope and Christian Princes; that they are to be look'd on as so many Spies, who, under pretence of Religion, come to observe the Strength of the Country; that they inspire those of their Persuasion with a Spirit of Sedition and Rebellion; that the most powerful Princes of *Europe* would not trouble themselves with them, were it not that they are a proper kind of Emissaries, who may serve one day to extend their Conquests. All these false Reasonings, accompanied with the force of Money, open the Eyes of the *Mahometans*; and notwithstanding all the Recommendation in the World, our Missionaries are forc'd to withdraw themselves. Nevertheless, these Apostles are not discourag'd; we every day see in the *Levant* new Capuchins, Dominicans, Carmelites, Jesuits, Priests of the foreign Missions of *Paris*. They instruct such as offer themselves; they

they baptize; they bring back to the Flock, Sheep that have stray'd; and open the Gates of Heaven to the Elect.

What a pity is it, that the *Armenians* won't open their Eyes, for they are otherwise of a good natural Disposition, and much enclined to Devotion? Their Churches are made very neat, since they have seen ours: There is in each Church but one Altar, plac'd at the bottom of the Nave of the Church in the Sanctuary, to which they mount by five or six Steps. They are at considerable Charge to adorn this Place. No secular Person is permitted to enter it, of what Quality soever he may be. One may see by the Richness of this Place, that the *Armenians* handle more Crowns than the *Greeks* do Doubles. Poverty shews it self among the *Greeks*, even in the Things they hold the most sacred: They have scarce two small Wax-Candles to say Mass withal. On the contrary, among the *Armenians* one sees fine Illuminations, and large Torches. Their Singing is also much more agreeable; and the Symphony of the little Bells, fasten'd to the Instruments above-mention'd, whereof here is a Figure, inspires an inexpressible Tendernefs of Heart. They play'd on them at reading the Gospel, and when they mov'd the Elements.

The *Armenians* don't make more Preparation for Confession than they do for the Communion. One may justly say, that their Confessions are for the most part so many Sacrileges. The Priests don't understand the Nature of this Sacrament; and the Penitents, who are very great Sinners, as well as we, don't know how to distinguish Sin from what is not. Unhappily, neither the one nor the other are capable of a good Act of Contrition. The Declarations of the Sins are vague and indeterminate: Without dwelling upon those  
they



they have committed, some of them confess three times more than they have committed, and recite by heart a Catalogue of enormous Crimes, which has been formerly made for a Rule or Model by which to examine themselves. If they confess they have robb'd or murder'd, the Confessor often answers, that God is full of Mercy: But there is no Forgiveness among them for one who has not observ'd their Fasts, or for having eaten Butter on a *Wednesday* or *Friday*; for their Priests, who make their Religion to consist in great Abstinences, impose monstrous Penances for such Faults: They will sometimes enjoin whole Months of Penance on those who confess they have smoked, kill'd a Cat, or a Mouse, or a Bird.

I should here give an Account of the Extreme Unction us'd among the *Armenians*, seeing they reckon it among their Sacraments: But there is nothing more absurd than their Practice in this Particular; for they never give it till after Death, and then almost only to sacred Persons, others being denied the use of it.

They have particular Rules and Customs in relation to Marriage: A Widower can marry but one Woman; and amongst them none may contract a third Marriage, which would be accounted Fornication: And in like manner a Widow can't marry a Batchelor. There is no great harm hitherto. Nay, perhaps Marriages would be better and more agreeably manag'd thus among them, than they are among those of other Religions, if the Persons were permitted to know one another before the Marriage: But among them they know nothing of making Love. Marriages are wholly manag'd according to the Pleasure of the Mothers, who generally consult only their own Husbands. After having agreed  
upon

Persons of Figure can give one another. They betroth them as soon as they are born ; and after the Betrothing, to the Consummation of the Marriage, the young Man, on *Easter-Day*, every Year sends his Mistress a Suit of Clothes. I say nothing of the Feasts and Rejoicings at the Marriage. The Feast lasts three Days ; and the Men are not mix'd with the Women : They say they drink much on both sides. These good Women unveil among themselves, talk merrily, and to be sure do not spare the Liquor.

The *Armenians* don't use many Ceremonies at present in conferring Holy Orders. He that designs for the Ecclesiastical State, offers himself to the Curate, accompanied with his Father and Mother, who confirm the Declaration their Son makes of his Desire to dedicate himself to God. The Curate well inform'd of his Design, without taking the Pains to represent to him the Weight of the Burden he is taking upon him, without exhorting him to beg of God the necessary Graces for persevering in so holy a State, without requiring of him the Practice of such Virtues as are inseparable from the Ministry, contents himself with putting a Cope on him, and repeating some Prayers. This is the first Ceremony. They repeat it six times, Year after Year, without observing any Rules between the Times ; but when the Ecclesiastick attains the Age of eighteen Years, he may be consecrated : these Impositions of the Cope, accompanied with certain particular Prayers, being only sufficient for the other Orders, which are the Clerkship, Subdeaconship, and Deaconship. In the mean time, if the Priest intends to marry, which is the constant Practice among them, after the fourth Ceremony, they cause him to marry the Woman he has a mind to. After the Imposition of the Cope,





Cope, he addresses himself to a Bishop or Archbishop, who puts on him all the Sacerdotal Habits. This Ceremony costs much more than the former; for they pay dearer in proportion as they advance in Orders. Formerly the *Armenian* Priests could not marry a second time after the Death of their Wives, and they are not entirely free as to this Point at present; but they are not permitted to say Mass if they marry a second Wife, as tho' their Character was effac'd by this second Marriage. The new Priests are oblig'd to continue in the Church a whole Year, to perform Divine Service: After which time likewise, the most part lie in the Church the Eve of the Day in which they are to celebrate. Some remain there five Days, without going to their Houses, and eat nothing but hard Eggs, and Rice boiled in Water and Salt. The Bishops eat no Meat or Fish but four times a Year. The Archbishops live on Pulse. As they make the Perfection of their Religion to consist in their Fasts and Abstinences, they encrease them in proportion as they advance in Dignity: Upon this foot the Patriarchs must almost starve themselves to Death. Our Missionaries are oblig'd to comply a little with their Usages and Manners; for one cannot merit their Esteem by any thing so much as by extravagant Fastings.

The Prelates prepare Holy Water but once a Year: And this Ceremony they call the *Baptism of the Cross*, because on the Day of *Epiphany* they plunge a Cross into Water, after having recited divers Prayers. And after the Holy Water is made, every one fills his Pot, and carries it home. The Priests, and especially the Prelates, draw a very considerable Advantage from this Ceremony.

I am, My LORD, &c.

## L E T T E R IX.

*To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.*

MY LORD,

*Journey to  
Tocat and  
Angora.*

WE began to turn our Backs up-  
on the *Levant* in good earnest  
the 12th of *September*; and though we  
were at the Bottom of *Natolia*, we seem'd to see  
the Tops of the Steeples in *France*, when we had  
resolv'd to make towards the *Mediterranean*.  
We went, however, that Day but one Mile from  
*Erzeron* with part of the Caravan, which was  
going for *Tocat*. We set out the next Day, be-  
ing the 13th of *September*, for the *Baths* of *Eli-  
jab*, where the rest of the Merchants were as-  
sembled. These Waters seem'd to us to be  
warmer than those at *Affancala*, and than those  
in the Neighbourhood of the great Monastery  
of *Erzeron*.

The 14th of *September* we travelled from five  
in the Morning till Noon in a flat Country, so  
dry and burnt up, that we found no Plants nor  
Grain there. Our Caravan consisted of not above  
three hundred Persons, almost all *Armenians*,  
who carried Silk to *Tocat*, *Smyrna*, and *Con-  
stantinople*. We set out the 15th, at half an  
Hour after Five, and about Noon encamp'd on  
that Branch of the *Euphrates*, which runs through  
the Plain of *Erzeron* under *Elijab's* Bridge. We  
had all along kept on the Left-side of it: But  
the Country seem'd much more rugged than the  
Day before: They are Rocks which confine the  
*Euphrates* in its Course towards the West. The  
Banks

Banks of this River are cover'd with a fine Species of *Barberry-tree*, taller than ours, and which is distinguish'd by its Fruit. 'Tis a Bunch consisting of seven or eight cylindrical Berries, about four lines long, and two thick, black, cover'd with a Flower like that on Plumbs fresh gather'd, full of a violet-colour'd Juice, not so sharp, and much more agreeable than that of the *Barberry-tree*. The Shrub we are speaking of has Leaves about two inches long, and near ten lines broad, a little sharp, and indented. The Wood of it is yellow, furnish'd with hard Thorns, some single, and some with two or three Points. This Plant was rais'd from the Seed in the King's Garden.

The 16th of *September* we travell'd from half an Hour after Four in the Morning till One after Noon, in a narrow Valley, disagreeable, uncultivated; wherein we found but one Caravansera; and the *Euphrates*, which runs continually towards the West, makes divers Windings. We were oblig'd to pass this River twice, having learn'd of a Caravan, consisting of about twenty-four Camels, that the Road to *Tocat* was full of Robbers. Upon this News we assembled together, to advise what might be best to do; and it was resolv'd to put our selves into the best Posture we could. In the Center we plac'd all the Horses laden with Silk; and we were sometimes among them, and sometimes in the Rear. We arriv'd about Eleven of the Clock at the Entrance of a Valley, much narrower than the former: And while we entrench'd our selves upon the Brow of a little Hill, at the Sight of this dangerous Place, we detach'd three Fusiliers to go and reconnoitre the Passage. Happily they brought us word, that they saw but three or four arm'd Horsemen, who were making to the

Mountains; and so we pass'd the Defile without speaking a Word, and with all the speed we could. In this place the *Euphrates* makes a considerable Elbow, bending towards the South to approach another of its Branches, which goes to *Mammacoutum*. We continu'd our Route towards the South-west, and were oblig'd to encamp half an Hour from this Passage, almost half way up the side of a rugged Mountain, in a frightful Solitude, where we could see neither Village nor Caravanera: We had a great deal of Difficulty to find Cow-dung enough to boil our Kettle.

The 17th of *September* our Route was short, but very troublesome: We pass'd over a very bare Mountain; at the foot of which we enter'd into a well-cultivated Valley, where we encamp'd, after four Hours travel, near *Caraboulac*, a very pretty Village. This Day we were join'd by a Caravan of Silk-Merchants, as numerous as our own. It came from *Erzeron* two Days after us; but it had made more haste, upon a Rumour which was spread, that one *Pacha Mansoul* had put himself at the Head of the Robbers. This Recruit pleased us much; and we together left *Caraboulac* about Five in the Morning to go to *Acpounar*, another Village, where we arriv'd about One a Clock after Noon. The Route would be pleasant enough, were it not that we are forced to pass a very high open Mountain.

The 18th of *September* we set out at Four of the Clock in the Morning, to go, however, not very far; for we encamp'd about three quarters past Eight near a Brook, which runs towards the West. It is true, we pass'd a Mountain cover'd with Pines, the Descent of which is very rugged, and leads to a Valley narrow and winding; on the Left of which one sees the Remains  
of



of an antient Aqueduct with round Arches, which seem pretty antient. This Day we pass'd the River which runs into the *Black-Sea* at *Vatiza* : This River comes from the South ; whereas in our Maps its made to run from the East.

The 19th of *September* we continued our Journey to the North-west, in another very narrow Valley : After which we enter'd upon a fine Plain to the West, in which runs an agreeable Rivulet, on the Edge of which stands the Village *Sukmé*. A little on this side the Village, to the Right of the main Road, are seen two Pieces of antique Columns ; upon the least of which are very antient *Greek* Characters, which we could not stay to examine, for fear of the Robbers ; and besides, the Inscription appear'd to be much decay'd. Perhaps it mentions the Name of some antient Town, upon the Ruins of which *Sukmé* is built. After a Route of five Hours and a half, we encamp'd near another Village, call'd *Kermeri*.

Our Journey the 20th of *September* was of seven Hours, and we rested at *Sarvoular*, another Village, built in the same manner as *Kermeri*, that is to say, very poorly. At the Descent of a Mountain, and the Entrance of a dangerous Place, we discover'd five or six Robbers on horseback ; who retir'd from us, upon our threatening to fire on them. We alit from our Horses, and took in our hands our Fufees, or Pistols, or Sabres, or Lances ; for we had in our Company such as were arm'd with all these different Weapons : But there were few who had Resolution enough to use 'em. For my part, I freely own that I did not find I had a Soul for War at that time. The Bales of Silk were in the middle of our Troop, and those of our Horsemen who were the most sprightly and active, were placed some in the Van, and some

in the Rear. Certain Robbers appear'd a quarter of a League from us, upon some neighbouring Hills: But notwithstanding, we enter'd upon a small Plain, terminated by a little Dale, at the Entrance of which were posted fifteen or twenty of these Robbers, who seeing us move forward in good Order, thought fit to retire. These poor Wretches are Mountaineers, who rob those to whom they find themselves much superior; but have not the Sense to understand one another, and form their Parties well. 'Tis certain, if they had attack'd us with Resolution, they might have carried off half the Bales of Silk. Some Robbers, who mingled themselves with us, in the Morning, when we were loading our Bales of Silk, had more Management and Cunning; for they drove off two Mules with their Burdens, and we heard no more of them. The Mountains over which we pass'd are cover'd with Copices of *Yoke-Elm*, among which grow *Pines*, *Savine*, and *Juniper*. The Water-Melons are excellent in all these Parts: The best have a pale red Flesh, and reddish Seeds, inclining to black; the others have a yellowish Flesh, and black Seed: The less sweet have a white Flesh.

The 21st of *September* we set out at Five in the Morning, and pass'd over the highest, roughest, and most fatiguing and troublesome Mountain in the Country, always on our Guard, for fear of Robbers. The Sight of an infinite Number of rare Plants, was a great Consolation to us in our Dangers. These Plants grow among common Oaks, *Willows*, *Lote-Trees*, *Tamarisk*, *Pines*, *Barberries with black Fruit*.

The 22d of *September*, from Five in the Morning till Noon we saw nothing but very rugged Rocks, all of white Marble, or red and white Jasper; among which the River *Garnik* runs  
with





with Rapidity from East to West. We had for our Inn a very bad Caravanfera, or rather a Barn, wherein we found a Bank rais'd three Feet high, on which every one laid his Bedding. The *Turks* carry only a Carpet for their use in the Night. This Place receives Light only by Openings, which are less than the Windows of the Capuchins Chambers. We were happy, however, in finding this Retreat; for besides, that it had rain'd almost all Day, it hail'd the whole Night. We observ'd this Day some wild *Almond-Trees*, which are much less than the common *Almond-Trees*; but their Branches don't terminate in a sharp Point, like the wild *Almond* of *Candia*. The Leaves of this Kind we speak of, are not above five or six lines broad, and an inch and a half long, of the same Colour and Contexture with those of our *Almond-Trees*. The Fruit of the wild *Almond-Tree* is hardly eight or nine lines long, and seven or eight thick, but very hard. The Kernel is not so bitter as our Bitter-Almonds, and smells like the Kernel of a Peach-stone. We saw here in these Parts likewise a kind of *Micocoulier*, or *Lote-Tree*, which was very remarkable.

This Tree grows hardly any higher than a Plumb-Tree, but is more bushy: Its Branches are of a white Wood, cover'd with brown-green Bark: Its Leaves are stiffer and firmer than those of our *Lote-Tree*, smaller, thicker, less pointed, ordinarily of an inch and an half long, much like those of an Apple-Tree, but of the Contexture of those of the *Micocoulier*, or *Lote-Tree*; they are a brown-green above, a whitish-green underneath, of an herbish Taste, indented on the Edges, and one of the Ears of the Base is smaller and lower than the other. The Fruit grows out of the Knots of the Leaves, four lines long, al-

most oval, yellow, inclining to a brown when they are thorough ripe. Their Flesh is yellowish, sweet, but stiptick: The Kernel is green, and includes a pithy Seed, like the common Kind.

The 23d of *September* our Journey was eight Hours and a half long. We found at going out of the Caravansera a very high Mountain, very rugged and bare: But we afterwards enter'd upon a fine great Plain, where we encamp'd near a Village call'd *Cartanos*. The 24th we set out at Four in the Morning from the Plain of *Cartanos*, and pass'd over a Mountain, and through Valleys, which are very rugged; through which runs, on the right of the Road, a River, which is very red with the great quantity of Bole it washes off, and carries with it. It winds through very dangerous Passages, where Beasts of Burden can hardly pass one after another. These Passages brought us at length to the foot of other Mountains, very rugged and pointed; on the highest of which, is built the Town of *Cbonac*, or *Conleifar*, a small Place, in form of an Amphitheater, and terminated by an old Castle. The River, which appears all bloody, runs along at the bottom of the Mountain, and renders the Passage much more frightful. The Neighbourhood is horribly steep, but on a sudden the Situation is chang'd; for as soon as we are past *Cbonac*, we come into one of the most pleasant Valleys in *Asia*, full of Vineyards and Orchards. This Alteration, which we did not expect, made a very agreeable Contrast, which continued even to *Agimbrat*, or *Agimourat*, a small Town, an Hour and a half from *Cbonac*. *Agimbrat* is upon a Mountain like a Pye squeez'd flat, at the foot of which runs the same River. A Rock rises on the side of this Town, on which there stands an old

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old ruin'd Castle, which antiently guarded the Passage of the Valley. We saw nothing but fine Plants all this Journey : The Vineyards are furnish'd with *Peaches*, *Apricocks*, and *Plumbs*. Our Inn was very agreeable : 'Tis a fine Caravansera at the side of a River, with a double Nave, like the great Hall in the Palace at *Paris* ; the Vault is of Free-stone, and the Archings are well moulded. But this Building, though it be surprizingly beautiful for the Place, receives Light only by a Sky-light ; and we lodg'd there on a Bench which runs all round both Naves. We that lov'd to be cool, went and lay in the Court, where we yet continued sensible of the great Heat of the Day : But we were oblig'd to leave our Lodging an Hour before Day, and to come and breathe an Air infected with the Breath of all the Horses and Mules of the Caravan ; for the Cold had benumb'd us, and unhappily we had nothing to drink but Water cooled with Ice. As this Country is only inhabited by *Turks*, they sell their Wine by Wholesale to the *Armenians* ; and after the Sale is made, one could not get a quarter of a Pint to save one's Life : We satisfied ourselves with eating Raisins, tho' they were soft, and too sweet. They told us the Vines were of little consequence, and not very profitable.

The 25th of *September* we kept the same Vale from Five in the Morning till Eight. The red River runs on the right ; but we left it at a Village which takes up almost all the Bottom of the Valley. This River runs towards the North, and throws it self, as they told us, into one of those which empty themselves into the *Black-Sea*. We did not trouble our selves much about this, because the Merchants of the Caravan are not able to give much Light into such kind of matters : But we were very uneasy to know what

Road we took ; because which way soever we turn'd our Eyes, we could see nothing but the Opening where the River emptied it self. Our *Armenians* quickly shew'd us the Road ; and the Head of the Caravan began to ascend up one of the highest Mountains we had yet pass'd since we came from *Erzeron*. We saw there a great many *Oaks* and *Pines* : But the Descent was very frightful ; and we encamp'd in a kind of Abyss at the foot of a certain Mountain, not quite so high as this.

These Mountains produce a fine Sort of *Azarolier*, or *Medlar-Tree* : There are some as big as *Oaks*. Their Trunk is cover'd with a cleft greyish Bark ; the Branches are bushy, and spreading out on the sides. The Leaves are in Bunches, two inches and a half long, fifteen lines broad, pale-green, shining, a little hairy on both sides, commonly divided into three Parts, even to the Rib ; and these Parts indented very neatly on the Edges, pretty much like the Leaves of *Tansy* ; the Part at the end of the Leaf is again divided into three Parts. The Fruit grows two or three together at the Ends of young Shoots, and resemble small Apples, of an inch diameter, rounding with five Coins, like the Ribs of a Melon, a little hairy, pale-green, inclining to a yellow, with a Navel rais'd of five Leaves, four lines long, one line and a half broad, and indented like the Leaves of the Tree. We sometimes find one or two of these Leaves grow out of the Flesh of the Fruit, or its Stalk. This Fruit, though agreeable, is not so pleasant as our *Medlar* ; but I believe it would be excellent if it were cultivated. The *Armenians* do not only eat as much of this as they can, but do likewise fill their Bags. The Middle of this Fruit is fill'd with five small Stones, four lines long, rounding on the Back,  
a little





a little flat on the Sides, sharp on that part which lies towards the Middle of the Fruit, very hard, and fill'd with a white Marrow, or Pith. This has no Prickles ; its Leaves are unfavoury, and of a mucilaginous Taste.

The other Kinds of *Medlar-Tree* have a red Fruit, and differ from one another only in the Bigness of their Fruit, whereof some are an inch in diameter, and others not above seven or eight lines thick. These sort of Trees, which are not higher than Plumb-Trees, have a Trunk as big as a Thigh, cover'd with a greyish cleft Bark. The Branches are bushy, ending in hard Prickles, blackish, and shining. The Leaves grow in Bunches, like those of the *Azarolier*, or *Medlar-Tree*, one inch and a half long, pale green, hairy, and downy on both sides, cut into three Parts, the Middle whereof is cut again into three Parts, and those on the sides cut into two. The Fruit grows four or five together, rais'd into five Coins or Wedges, rounding, red, hairy, with a Navel furnish'd with five pointed Leaves : They are a little sharp, more agreeable than those of the preceding Species. Their Flesh is yellowish, and incloses five small Stones, very hard, fill'd with a white Pith.

The 26th of *September* we set out about Five of the Clock, and did not make any stop till Noon, which tir'd us much ; for we travell'd all the while in the same Vale, which is, as I may say, water'd, and which we expected to leave every moment ; tho' it made so many Turnings and Windings, that we were forced to encamp there this Day too upon the Banks of a River. In this Road we saw Tombs of Stone, built after the *Turkish* Manner, without Mortar. They told us that poor murder'd Merchants were buried there : for this Route was formerly one of  
the

the most dangerous in *Anatolia*. At present the People of the Country, who from time to time rob several little Caravans, fire upon strange Robbers, and have almost destroy'd them. 'Tis a Maxim among them, that every one should rob in his own Country : So that one would run a great hazard to pass this way without a good Guard. Otherwise the Country is very pleasant. And I had forgot to mention the vast Quantity of Partridges we saw all along the Road, since we left *Erzeron*.

Beside the common *Oaks*, and that which bears the *Velanede*, we saw several other Kinds in the Valley, especially those with Leaves of three or four inches long, and two broad, cut almost to the Rib, in a manner much like the Slashes of the *Acanthus*. The Rib is pale-green, and begins by a Stalk seven or eight lines long ; but the Leaves are smooth, and dark-green above, but whitish beneath ; their Slashes are sometimes cut into three Parts at the Point. The Acorns grow commonly by two and two, in a great many Pairs, heap'd one upon another, and fasten'd to the Branches without a Foot-stalk. Each Acorn is fifteen lines long, eight or nine in diameter, and half way out of the Cup, rounding, and terminated by a small Nib. The Cup is fifteen or sixteen lines in diameter, about an inch deep, adorn'd with Threds after the manner of a Perriwig, half an inch long, especially towards the Edges, curled some upward, some downward, and as it were frizled up, half a line thick at their Base, but taper quite to the end. On the same Stalk are sometimes found Acorns, which are shorter and rounder. The Leaves of this Tree are of an insipid mucilaginous Taste.

The

The 28th of *September* our Route was of eight or nine Hours, almost all the while in the same Valley; which after having widen'd and narrow'd itself in many places, opens at length into a sort of uncultivated Plain, where we took notice of the same Species of Oaks. The River hitherto ran all the way on our Left; we forded it an Hour from our Inn, and left it on the Right in this Plain. Part of the Caravan went this Day to lodge at *Tocat*. They caus'd us to encamp near a Village call'd *Almous*, in the midst of Oaks with the great and with the small Leaves. Among many other rare Plants, we observ'd Sage with large frizzled Sickles, Juniper with red Berries, the Spindle-Tree, Alder-Tree, Cornel-Tree, the Common Turpentine-Tree, Melilot, Burnet, Wild Succory, Savory, Jerusalem Oak, the Female Fern, and I know not how many very common Plants. But nothing pleas'd us better than that Kind of *Thapsia*, of which *Rauwolf* gives the Figure, under the Name of *Gingidium Dioscoridis*. The Description whereof is as follows:

Its Root is but one line thick, whitish, three or four inches long, furnish'd with some Fibres. The Stalk, of the most part of what we found, was not above a Span high, twisted, one line thick, accompanied with Leaves like those of the *Scandix Cretica minor*. C. B. two or three inches long, which enwrap the Stalk in a sort of Sheath of half an inch long. The *Umbellæ* are an inch an half in Bigness, surrounded at the Base with five Leaves, cut like the others, but seven or eight lines long, folded in Gutters from their Beginning. Each Furrow is terminated by two Leaves like those which accompany the Flowers. They were gone off, as well as the Seed, which we gather'd up from the Ground in great quantity. These Seeds are oval and flat.

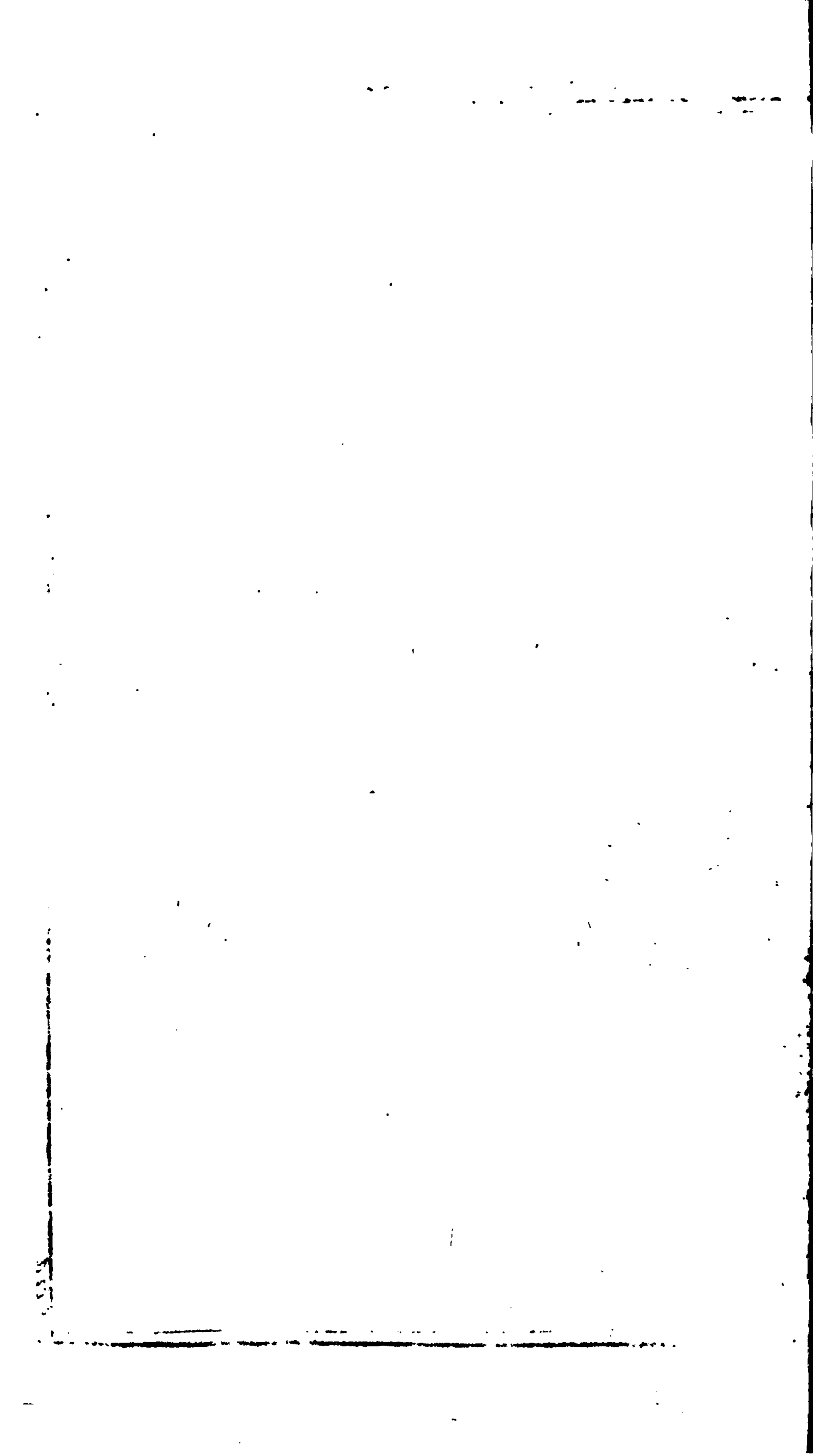
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The 28th of *September* we took Horse at One in the Morning, and reach'd *Tocat* about Ten. After having pass'd very narrow Valleys, cover'd with Oaks, we again found our River, which we forded twice. It is call'd *Tofanku*, and runs into the *Iris* of the Antients, which the *Turks* call *Casalmac*. At length we enter'd a larger and more beautiful Valley than the rest had been, which led to *Tocat*. But this City did not appear till we came to the Gates of it, for it is situate in a Nook among great Mountains of Marble. This Nook is well cultivated, and fill'd with Vineyards and Gardens, which produce excellent Fruit. The Wine would be admirable, if it were not so strong.

The City of *Tocat* is much bigger and pleasanter than *Erzeron*. The Houses are handsomely built, and for the most part two Stories high; they take up not only the Land which lies between these rugged Hills, but likewise stretch themselves along the tops of the Hills, in form of an Amphitheatre, in such manner, that there is not a City in the World of a Situation so singular. Not to lose any Ground, they have even built upon two very frightful, rugged, and perpendicular Rocks of Marble, for one sees an old Castle on each of them. The Streets of *Tocat* are well enough pav'd, which is very rare in the *Levant*. I believe the Inhabitants have been oblig'd out of necessity to have them pav'd, that the Rains in tempestuous times might not lay open the Foundations of their Houses, and overflow their Streets. The Hills on which the City is built, have so many Springs, that each House has its Fountain. Notwithstanding this great Quantity of Water, they could not put out a Fire, which a little before our Arrival there consumed the finest part of the City and Suburbs. Several Merchants







chants were ruin'd by it, their Warehouses being at that time full of Goods; but they began to rebuild it, and they hop'd that quickly there would be no Sign of the Fire left. They find Timber and other Materials enough about the City.

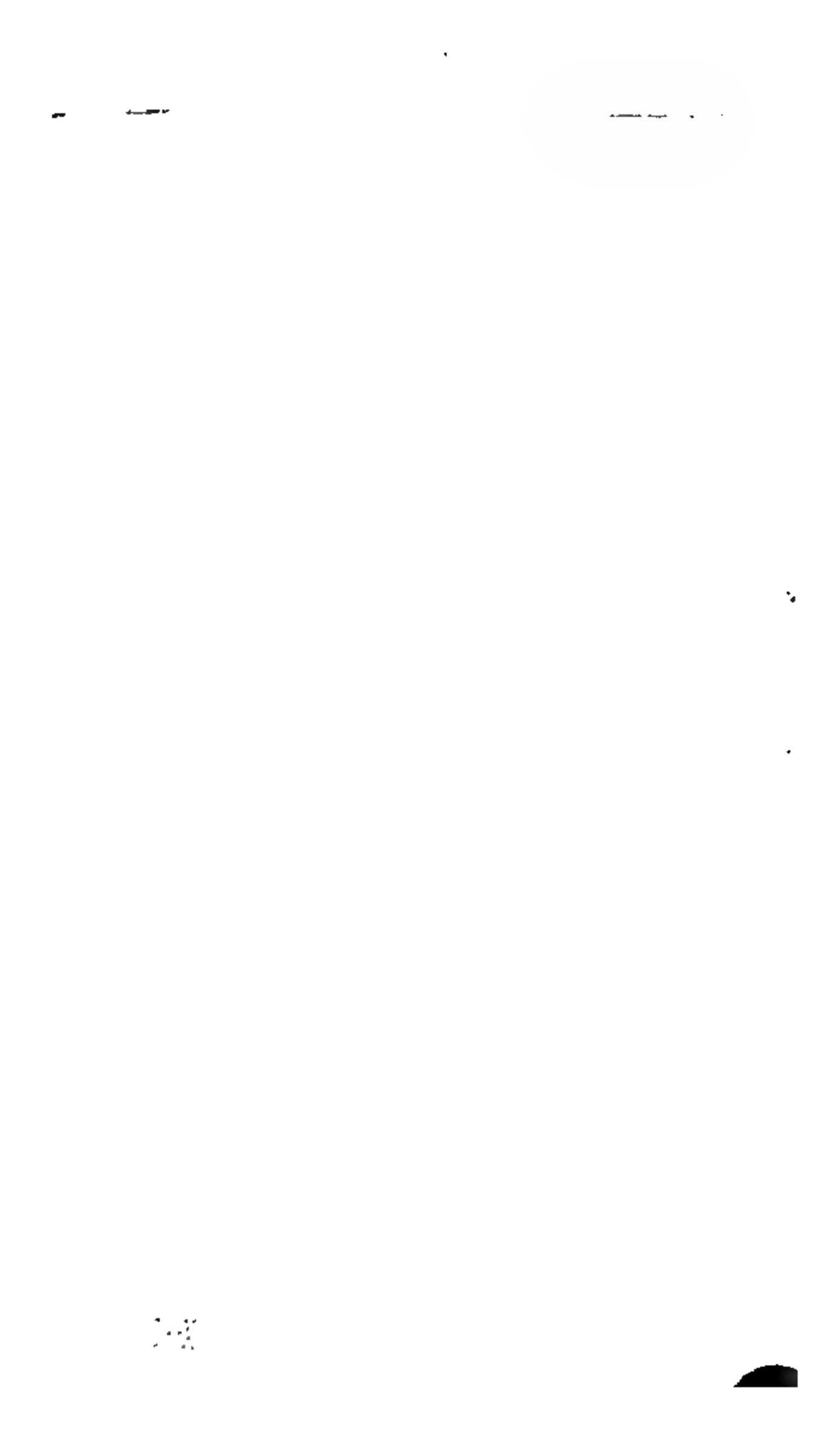
There is at *Tocat* a Cadi, a Vaivode, an Aga of the Janizaries, with about a thousand Janizaries, and some Spahi's. They reckon there are twenty thousand *Turkish* Families, four thousand *Armenian* Families, three or four hundred Families of *Greeks*, twelve Minaret Mosques, and an infinite Number of *Turkish* Chapels. The *Armenians* have seven Churches there, the *Greeks* only one sorry Chapel, which they boast to have been built by the Emperor *Justinian*. It is govern'd by a Metropolitan, dependant on the Archbishop of *Nicsara*, or, to speak more properly, of *Neocesaria*; an ancient City almost ruin'd, two days Journey from *Tocat*.

*Nicsara* is still the Metropolis of *Cappadocia*; and it will never be forgot, that in the third Century it had St. *Gregory Thaumaturgus*, or the *Worker of Miracles*, for its Pastor. *Niger*, and some other Geographers, had no manner of reason to confound this City with *Tocat*. The Archbishop of *Nicsara* has the fifth Place among the Prelates, who are under the Patriarch of *Constantinople*.

Besides the Silks of the Country, which are very considerable, they use at *Tocat* every Year eight or ten Loads of that of *Persia*. All this Silk is made up in slight Pieces into sewing Silk, or Silk to make Buttons. This Trade is very good, but the chief Trade of *Tocat* is in Copper Vessels, as Kettles, drinking Vessels, Lanthorns, Candlesticks, which are made here very handsome, and sent to *Constantinople*, and into *Egypt*. The  
Work-

Workmen of *Tocat* have their Copper from the Mines of *Gumiscana*, which are three days Journey from *Trebisond*, and from those of *Castamboul*, which are much richer than the other, ten days Journey from *Tocat*, on the side towards *Angora*. They likewise at *Tocat* prepare much of the yellow *Turky* Leather, which is carried by Land to *Samson* upon the *Black-Sea*, and from thence to *Calas*, a Port in *Wallackia*. They also bring thence a great deal of the red sort, which the Merchants of *Tocat* convey from *Diarbec* and *Caramania*. They inform'd us, that they dy'd the Leather yellow with *Fustet*, and red with *Madder*. The painted Cloth of *Tocat* is not so beautiful as that of *Persia*, but it serves the *Muscovites* and *Crim-Tartars*. They are likewise carried into *France*, and are those which they call the *Toiles de Levant*. *Tocat* and *Amasia* furnish more of them than all the rest of the Country.

*Tocat* ought to be look'd on as the Center of the Trade of the *Lesser Asia*. The Caravans of *Diarbekir* come thither in eighteen Days; a Horseman will go it in twelve. They are six Days going from *Tocat* to *Sinope*; Footmen go it in four Days. The Caravans go from *Tocat* to *Prusa* in twenty Days; Horsemen in fifteen. They who travel directly from *Tocat* to *Smyrna*, without going to *Angora* or *Prusa*, are seven and twenty Days upon the Road with Mules, and forty with Camels; but they run great hazards of the Robbers. Our Caravan was bound for *Smyrna*, but part went to *Prusa*, and part to *Angora*, to avoid the Robbers. Our *Armenians* assur'd us they got a great deal more by carrying their Silk to *Smyrna*; for they bought it at *Gangel*, on the Frontiers of *Persia*, at the rate of twenty Crowns the *Batman*; so that selling the same Weight at *Smyrna*, at the rate of thirty Crowns,





Crowns, they gain'd three Crowns clear of all Charges they were at in their Journey. This Profit is very considerable; for a Batman weighs but six Oques, that is to say, eighteen Pounds twelve Ounces; and a Horse carrying six hundred Pounds weight, and a Camel a thousand, there will be an hundred Crowns gain'd by every Horse Load, and five hundred Livres by every Camel's Load. The Merchants who carry ten Loads of Silk, gain at this rate a thousand Crowns, if they use Horses; and five thousand Livres, if they use Camels; without reckoning the Advantages made by such Goods as they carry back.

*Tocat* belongs to the Government of *Sivas*, where there is a Bassa, and an Aga of the Janizaries. The *Greeks* of this Province pay Capitation for four thousand. *Sivas*, according to their Tradition, is the ancient City of *Sebastia*, which *Pliny* and *Ptolemy* place in *Cappadocia*. This City is but two Days Journey from *Tocat*, toward the South; and *Amasia*, another ancient City, is three Days Journey from *Tocat*, toward the North-west: But these two Cities, tho' ancient, are much less than *Tocat*. *Sivas* is very small at present, and would hardly be known, if the Bassa did not keep his Residence there. *Ducas*, who wrote the *Byzantine* History from *John Paleologus* to *Mahomet II.* affirms that *Bajazet* took *Sivas* in 1394. *Tamerlane* besieg'd it a little after in so singular a manner, that our Engineers will not be displeas'd to have an Account of it.

*Tamerlane* caus'd the Walls of the Place to be undermin'd, and supported them with Pieces of Wood, as they took out the Stone. The Workmen approach'd it under-ground, by Passages which open'd at a Mile distance from the City,

without being suspected by the Inhabitants. When the Work was finish'd, the Place was summon'd to surrender. The Besieg'd knowing nothing of their Danger, and not seeing their Walls any way damag'd, believ'd they could defend themselves some time; but were strangely surpriz'd to see their Walls fall on a sudden, after the Besiegers had set fire to the Wood which supported them. They entered the Town, and made a dreadful Slaughter; and they who escap'd it were however destroy'd in a manner unheard of before that time. They tied them fast with Cords in such manner, that their Heads were brought between their Thighs, and their Nose to their Fundament; and in this Posture they were thrown by dozens into Ditches, which they cover'd with Planks, and then with Earth, and so left them to die gradually. The City was raz'd, and has not been rebuilt since, tho' it preserves its Rank and Dignity.

There might be many very remarkable things said of *Amasia*, but this is not the Place: I only add that *Strabo*, the most famous of the ancient Geographers, tho' originally of *Crete*, was a Native of this Place. I don't know whether he has made any mention of *Tocat*; all the *Greeks* of the Place, of whom we enquir'd, told us it was formerly call'd *Eudoxia* or *Eutochia*: Is not this the City of *Eudoxiana*, which *Ptolemy* mentions in *Galatia Pontica*? *Paulus Jovius* calls *Tocat Tabenda*, 'tis like, because he thought this was the City this Geographer calls *Tebenda*. One should probably find the true Name of *Tocat* upon some of the Inscriptions, which, as they told us, are to be seen in the Castle; but the *Turks* would not give us entrance. They had just been taxing the *Armenian* Catholicks of this City, after a great Persecution, which had been rais'd against them



at *Constantinople*; and therefore all over *Asia* the *Franks* were not so civilly us'd as they were wont to be.

After the bloody Battle of *Angora*, where *Bajazet* was made Prisoner to *Tamerlane*, Sultan *Mahomet*, who after the *Interregnum*, and the Death of all his Brethren, reign'd peaceably under the Name of *Mahomet* I. This Sultan, I say, who was one of *Bajazet*'s Sons, at the Age of fifteen Years, with the few Troops he could get together; march'd Sword in hand among the *Tartars*, who then possess'd the Country, and came to *Tocat*, of which he was Governour 'till his Father's Misfortune, who had obtain'd it some time before; so that this City was the Capital of the *Turkish* Empire: and *Mahomet* I. having defeated his Brother *Musa* or *Moses*, caus'd *Mahomet* Bey and *Jacob* Bey, who had been in his Brother's Interest, to be put into the Prison of *Tocat*, call'd the *Great Cord*. It appears by this; that the City did not at that time fall into the hands of *Tamerlane*, but that it was under *Mahomet* II. *Jusufzes Beghe*, General of the Forces of *Usum-Cassan*, King of the *Parthians*, ravish'd this City, says *Leunclavius*, and pour'd into *Caramania*. Sultan *Mustapha*, Son of *Mahomet*, defeated him in 1473, and sent him Prisoner to his Father, who was at *Constantinople*.

We in vain sought for Company to go to *Caesarea* of *Cappadocia*: This City is but six Days Journey from *Tocat*, and has not chang'd its Name; for the *Greeks* call it *Kesaria* ever since the time of *Tiberius*; who chang'd the ancient Names of *Euzebia* and *Maxaca*. *Caesarea* had the Happiness to have the great *St. Basil* for its Pastor; and its Archbishop to this Day holds the first Rank among the Prelates who are under the Patriarch of *Constantinople*. They assur'd

us there were Inscriptions at *Cæsarea*, which made mention of *St. Basil*; but we could not go out of the Country of *Tocat*. This Country produces a great many fine Plants, and especially Vegetations of Stone, of a surprizing Beauty. We found strange things in breaking of Pebbles and Pieces of Rocks, cover'd over with Chrystallizations, which were very charming. I have some of them in my Cabinet which are like the candied Citron-Peel; some are so like Mother of Pearl, that one may easily take them for those Shells petrified. Some are of a Gold-colour, which differ only in their Hardness from candy'd Orange-Chips.

The River which passes by *Tocat* is not the *Iris* or *Casalmac*, as Geographers suppose; but the *Tosanlu*, which passes also by *Neocæsarea*, and without doubt is the *Loup* which *Pliny* mentions, and which throws itself into the *Iris*. This River does much mischief in time of great Rains, and when the Snows melt. They told us there are three Rivers which unite towards *Amasia*, the *Couleifar-sou*, or the River of *Chonac*; the *Tosanlou*, or that of *Tocat*; and the *Casalmac*: This last keeps its Name even to the Sea.

|| We set out from *Tocat* to *Angora* the 10th of October 1701, with a Caravan made up of new Comers, and those we had follow'd to *Tocat*. These new Comers had been four and twenty Days coming from *Gangel* to *Erzeron*, and consequently had made their Journey six Days longer than otherwise they had need, to avoid the Taxes at *Teflis*, where they pay very considerable Duties. They had with them seventy-five Horses or Mules laden with one hundred and fifty Bales of Silk, which weigh'd each six and twenty Batmans. At going out of *Tocat*, we entred upon a fine Plain, in which the River winds: This perhaps is the Plain

Plain which *Paulus Jovius* calls the *Fields of the Geese*, wherein the Battel was fought between the Troops of *Mahomet II.* and those of *Uzum-Cassan*, King of *Persia*.

After travelling four Hours, we encamp'd near the Village of *Agara*, in whose Churchyard are seen some Pieces of ancient Columns and Cornishes of white Marble, and of a fine Profil, but without Inscriptions. All the Mountains round about are of Marble, as at *Tocat*. The Bole, I doubt not, is plentiful, for there are Places very steep and perpendicular, which are of a bright red, like the Rocks of which *Paulus Jovius* speaks, in the Caverns whereof *Techellis*, the famous *Mahometan*, Disciple of *Hardual* the great Interpreter of the Law, retir'd, to give himself up to Meditation and Prayer, and to escape the Persecutions of those who oppos'd the Doctrines of his Master.

The 11th of *October* we continued our Route in the Plain of *Tocat*, which grows narrower within six Miles on this side of *Turcal*, and widens again as we come nearer to it. *Turcal* is a fine Borough, fifteen Miles from *Agara*, situate round and on the top of a steep Rock, separate from others about it, terminated by an old Castle, and water'd at bottom by the River of *Tocat*. All this Part is full of good Vineyards, the Fields are well cultivated, the Villages numerous, and Pieces of antique Columns are common in their Churchyards, which is a sign the Country was formerly inhabited by rich People. When we are pass'd *Tocat*, we hear no more of the *Curdes*, but enough of the *Turcmans*, that is to say, of another kind of Robbers more dangerous than the former, because the *Curdes* sleep in the Night, but the *Turcmans* rob both Night and Day. However we encamp'd without any fear

in the Plain half a League below *Turcal*. The next Day we enter'd upon a very narrow Valley, bounded by a considerable Mountain, from whence we descended into another winding Valley, where our Caravan stopp'd. The whole Country is very pleasant, and cover'd with Woods, but the Pines and Oaks are smaller than in other Places. The River of *Tocat* runs towards the North at *Tuxcal*, and throws itself into the *Casalmac* towards *Amasia*. We left it to the Right, to follow the Road to *Angora*, and met with nothing remarkable all the rest of our way to the City. We heard that Partridge, and Game of all sorts is there plentiful enough, as likewise in all parts of *Natolia*.

The next Day we saw nothing but Oaks and Pines for nine Hours Journey, sometimes in small Valleys, and sometimes on Mountains of a considerable Height. We saw but one pretty large Plain, wherein is the Village *Geder*, upon a small River of the same Name. When we were past this Village, there was nothing but steep Rocks to the Right and Left, adorn'd with some Thickets.

The 14th of *October* the Landskip was the same as the Day before, but our Journey was but of about five Hours. We encamp'd in a pleasant Plain near the Village of *Emar-Pacha*. All the Thistles were covered with a very pretty sort of small *Buccinum*, only one inch long, and three or four lines in diameter, almost cylindrical, greyish, turn'd like a Skrew in nine narrow Windings, and ending in an obtuse Point. The Mouth of this Shell is more remarkable than all the rest; it is turn'd to the right, two lines and a half long, pointed at bottom, rounding towards the top, and adorned with two or three Teeth. This Shell is common in the Isles of the  
*Archi-*

*Archipelago*; and *Columna* has caus'd one to be engrav'd, which is very much like this we are speaking of. Though it does not seem to be any thing extraordinary, that these Shells should have their Mouths turn'd to the right or left, yet it is very certain that the Author of Nature has made very few of these Shells with their Mouths and Windings turn'd to the right; and the Curious are very desirous of such. Among a great number of sorts of *Buccinum*, which I have in my Cabinet, there are not above three or four which have the Mouth and Winding turn'd in this manner; namely, the small one we have been speaking of, another kind of about two inches long, and one thick, of a shining yellow, or marbled with oblique tawny and yellowish Bands or Stripes, white round the Mouth. The most considerable is all tawny, five inches high, and two thick, with a Mouth which has no Border or Ledge; whereas the others have the Mouth rais'd with a sort of Border, and the Winding is eight or nine times round.

The 15th of *October* we travell'd through horrid Defiles which run into a fine Plain. After eight Hours Journey, we encamp'd below *Sike*. The next Day we pitch'd our Tents near *Tekia*, another Village, four Hours from the former, and in the same Plain. All the Country is pleasant, and well cultivated. The wild Pear-trees are cover'd over with Mistletoe; and I observ'd upon their Trunks, though the Bark was hard, the first shootings of the Seed, which I had long sought, but could never find in *France*, where this Plant is so common. These Seeds, which are of the shape of a Heart, were out of their Cases, and stuck by their Clamminess to the Trunks and Branches of these Trees, when the Wind, or any other Cause shook them out. Each Seed was

laid in such manner, that the Point of the Root began to pierce into the Bark, whilst the Eye of the Seed shot out and unfolded itself. All this confirm'd me in my Opinion, which I had mentioned concerning the Multiplication of Mistletoe, in my *History of Plants which grow about Paris*.

Our Journey of the 17th of *October* was about twelve Hours. We pass'd this Day thro' nothing but small Vales cover'd with Oaks and Pines. The next Day the Prospect was very different, for we travell'd nine Hours in a flat Country, meanly cultivated, without Trees or Bushes, with some small Risings full of fassile Salt. This Salt, which is chrystalliz'd in Bottoms where the Rain-water stagnates, mixes with the Moisture of the Earth, and causes it to produce such Plants as love the Sea-side, such as the *Salt-wort* and *Limonium*. I observ'd the same thing upon the Mountain of *Cardonna*, situate on the Frontiers of *Catalonia* and *Arragon*, which is nothing but a prodigious Mass of Salt.

The 19th of *October* we quitted this Salt Country, to enter again into Valleys and Plains, cover'd with divers sorts of Oaks. We encamped near the Village of *Beglaise* after seven Hours Journey. The Route of the next Day was of twelve Hours, in Plains divided by small Hills, adorn'd with Woods of Oaks with Leaves like to ours, tho' they don't grow much higher than our Underwoods. We this Day forded the River *Halys*, or the *Caslrinac* of the *Turks*, which turns its Course towards the North, by reason of a Mountain directly opposite to the great Road. The *Caslrinac* is not deep, but it seem'd as wide as the *Seine* at *Paris*; and they told us that it runs but one Day's Journey from *Cesarea*. From the top of this Mountain, we fell, as I may say, into a horrible Bottom, and stopp'd at the Village

lage *Courbaga*. Hence the Country is very rugged and unpleasant, 'till within two Leagues of *Angora*. We arriv'd at this famous City the 2<sup>d</sup> of *October*, after four Hours Journey, thro' a Valley very well cultivated in many Places.

*Angora*, or *Angori*, as some pronounce it, which the *Turks* call *Engour*, delighted us more than any other City in the *Levant*. We imagin'd the Blood of those brave *Gauls*, who formerly possess'd the Country about *Toulouse*, and between the *Cevennes* and the *Pyrenees*, still ran in the Veins of the Inhabitants of this Place. Those generous *Gauls*, confin'd in their own Country too much for their Courage, set out to the number of thirty thousand Men, to go and make Conquests in the *Levant*, under the Conduct of many Commanders, of whom *Brennus* was Chief. Whilst this General ravag'd *Greece*, and plunder'd the Temple of *Delphos* of its immense Riches, twenty thousand Men of this Army march'd into *Thrace* with *Leonorius*, who, as a *Gaul*, doubtless call'd himself *Leonorix*; and I would willingly, to accommodate the Name to our Language, call *Leonor*. One might say the same of the other Chief who followed him: the *Latin* Authors call him *Lutarius*, from the Word *Lutarix*, which answers much better to our old *French* Terminations.

These two Chiefs subdued the whole Country to *Byzantium*, and went down to the *Hellepont*. Glad to find that *Asia* was not separated from *Europe* but by an Arm of the Sea, they sent to *Antipater*, who commanded on the Coast of *Asia*, and who might oppose their Passage. This Affair went on but slowly, and probably *Antipater* thought he could not well agree with such sort of Guests: the two Kings separated themselves. *Leonorius* return'd to *Byzantium*. *Lutarius*

rius some time after receiv'd an Embassy from the *Macedonians*, sent by *Antipater* in two Ships and three Shallops. Whilst they observ'd the Troops of the *Gauls*, *Lutarius* lost no time, but pass'd them over into *Asia* Night and Day in those Vessels. *Leonorius* hastned into *Bitbynia* with his Forces, being invited thither by King *Nicomedes*, who made considerable Use of the two bodies of *Gauls* against *Zipoetes*, who then possess'd part of his Country.

The *Gauls* spread Terror all over *Asia*, even to Mount *Taurus*, as we learn from *Titus Livy* whom I follow close in this Expedition. Of the twenty thousand *Gauls* who went from *Greece* there remain'd hardly more than half the Number; but all things gave way to their Valour, and they put the whole Country under Contribution. In fine, there being three sorts of *Gauls* among them, they divided their Conquests in such manner, that one sort fix'd upon the Coast of the *Hellespont*; another inhabited *Æolia* and *Ionis*; and the most famous, who were called *Tectosages*, penetrating further, extended themselves to the River *Halys*, one Day's Journey from *Angora*, which is the ancient *Ancyra*. The River is represented upon a Medal of *Geta*, under the form of an old Man lying half along, holding a Reed in his right Hand. Thus our *Toulousians* possess'd *Phrygia major* to *Cappadocia* and *Paphlagonia*; and all the Country thro' which they had spread themselves, was call'd *Galatia* or *Gallo-Græcia*, as much as to say, *Greece of the Gauls*. *Strabo* affirms, that they divided their Conquests into four Parts, that every one had its King and Officers Civil and Military; and above all, that they continued to do Justice in the midst of a Wood of Oaks, according to the Custom of their Ancestors: There was no want



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of this sort of Trees about *Ancyra*. *Pliny* makes mention of several People among the *Gauls*, who perhaps bore the Name of their Chiefs: it is probable they were only larger Divisions of the same People.

*Memnon* reports, that the *Trocmian Gauls* built the City of *Ancyra*, but I believe this Passage of that Author is corrupted in the Extract *Photius* has given us of it; for besides that they fix'd themselves upon the Coasts of *Phrygia*, *Pliny* says expressly, that *Ancyra* was the Work of the *Teetofages*. The following Inscription, which is upon a Column, set in the Wall of this City, between the *Smyrna* Gate and that of *Constantinople*, mentions only the *Teetofages*, and does them a great deal of Honour.

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗ-	<i>Senatus Populusque</i>
ΜΟΣ ΣΕΒΑΣΤΗ-	<i>Sebastenorum</i>
ΝΩΝ ΤΕΚΤΟΣΑ-	<i>Teetofagum</i>
ΓΩΝ ΕΤΙΜΗΣΕΝ	<i>honoravit</i>
M. ΚΟΚΚΗΙΟΝ	<i>M. Cocceium</i>
ΑΛΕΞΑΝΔΡΟΝ ΤΟΝ	<i>Alexandrum</i>
ΕΥΤΥΧΟΝ ΠΟΛΙΤΗΝ	<i>Civem suum</i>
ΑΝΔΡΑ ΣΕΜΝΟΝ ΚΑΙ	<i>virum honorabilem</i>
ΤΩΝ ΗΘΩΝ ΚΟΣΜΙ-	<i>Et morum elegantia</i>
ΤΗΤΙ ΔΟΚΙΜΩΤΑΤΟΝ.	<i>Spectabilissimum.</i>

Moreover, when *Manlius*, the *Roman* Consul, had defeated a Party of the *Gauls* at Mount *Olympus*, he came to attack the *Teetofages* at *Ancyra*. It is probable the *Teetofages* did only rebuild this City; for long before their coming into *Asia*, *Alexander* the Great gave Audience here to the Deputies from *Paphlagonia*. 'Tis surprizing that *Strabo*, who was of *Amasia*, has made no mention of *Ancyra* but only as a Castle of the *Gauls*, tho' he liv'd under *Augustus*, to whom they consecrated in the middle of *Ancyra* that fine Building of Marble, which I shall speak of presently. Perhaps *Strabo* was not pleas'd with the *Gauls*, who,  
it

it may be, had us'd the Inhabitants of *Amasia* but ill. *Titus Livy* is more just to *Ancyra*, and calls it an *Illustrious City*.

Of all the Kings of *Asia*, *Attalus* was the only one who vigorously oppos'd the *Gauls* in their Enterprizes, and had the good Luck to beat them; but they supported themselves powerfully 'till the Defeat of *Antiochus* by *Scipio*. The *Gauls* made the best part of the Troops of this Prince, and flatter'd themselves that the *Romans* would not penetrate so far as into their Country: But the Consul *Manlius*, under pretence that they had assisted *Antiochus*, declared War against them, and defeated them at Mount *Olympus*. He penetrated even to *Ancyra*, which he took, according to *Zonaras*, and oblig'd them to accept of Peace upon his own Terms. The four Provinces of *Galatia* were reduc'd to three, says *Strabo*; afterwards to two; and then to one Kingdom, over which the *Romans* put *Deiotarus*: His Son *Amyntas* succeeded him. At length *Lelius Marcus* subdu'd *Galatia* under *Augustus*. It was reduced to a Province, and taken from *Pylemenes*, Son of *Amyntas*. The Name *Pylemenes* was so common to the Kings of *Paphlagonia*, that this Province was called *Pylemenia*. Thus ended the Empire of the *Galatians*, who had made even the Kings of *Syria* their Tributaries; without whom the Kings of *Asia* could not make War, and who supported the Majesty of Kings, as *Justin* expresses himself.

The Emperor *Augustus* did, no doubt, beautify *Ancyra*, seeing *Tzetzes* calls him the Founder of it; and it was probably in acknowledgment that the Inhabitants consecrated to him the greatest Monument ever yet in *Asia*. You shall judge, my Lord, of this Beauty of the Building by the Design of it, which you commanded me  
to





to take. It was all of white Marble, in large Pieces; and the Corners of the *Vestibulum*, which yet remain, are alternately of one Piece, returning with a Corner, in manner of a Square; the Sides or Legs of which are three or four feet long. These Stones are moreover cramp'd together with Pieces of Copper, as appears by the Hollows in which they lay. The chief Walls are still thirty or five and thirty feet high. The Front is entirely destroy'd; there remains only the Door by which they went out of the *Vestibulum* into the House. This Door, which is square, is twenty four feet high, and nine feet two inches wide; and its Posts, which are each of one Piece, are two feet three inches thick. On the side of this Door, which is full of Ornaments, was cut above seventeen hundred Years ago the Life of *Augustus* in fine *Latin*, and handsome Characters. The Inscription is in three Columns on the Right and Left: But besides the defac'd Letters, 'tis full of great Hollows, like those wherein they cast Bullets for Cannon. These Hollows, which have been made by the Peasants, to get out the Pieces of Copper with which the Stones were cramp'd together, have destroy'd half the Letters. The Facings of Stone are of an oblong Square, very neat, jetting out one inch. Without reckoning the *Vestibulum*, this Building is within-side fifty-two feet long, and thirty-six and a half wide. There remain still three grated Windows of Marble, with great Squares, like those of our Windows. I don't know how these were furnish'd, whether with a transparent Stone, or with Glafs.

One sees within the Circumference of this Building the Ruins of a poor Christian Church, near two or three sorry Houses, and some Cow-houses. This is what the Monument of *Ancyra*

is come to; which was not a Temple of *Augustus*, but a Publick House, or *Prytaneum*; wherein they ate on the great Feasts of the publick Games, which were frequently celebrated in this Place, as appears by the Medals of *Nero*, *Caracalla*,  
 ἸΥΘΙΑ, Pythia. *Decius*, *Valerianus* the elder,  
 ΑΣΚΛΗΠΕΙΑ, Asclepia. *Gallienus*, and *Salomoninus*. The  
 ΣΩΤΗΡΕΙΑ, Soteria. Legends shew the Games where-  
 ΙΣΘΜΙΑ, Isthmia. in they exercis'd themselves.

We might perhaps discover something more particular concerning this Edifice, if we could find out the meaning of divers *Greek* Inscriptions which are cut on the out-side of the Walls; for this Building undoubtedly stood alone. At present we find these Inscriptions in the Chimneys of several particular Houses, where they are cover'd with Soot. These Houses stand against the chief Wall on the Right.

The Inscription we mention'd above, which contains the Life of *Augustus*, is to be found in the *Monumentum Ancyranum Gronovii*; and in <sup>b</sup> Charles de Gruter. *Leunclave* had it of <sup>b</sup> Clusius, who, beside the great Knowledge he had in Plants, was well acquainted with Antiquity: And *Faustus Verantius*, who communicated this valuable Piece to *Clusius*, had it from his Uncle *Antonius Verantius*, Bishop of *Agria*, and Ambassador of *Ferdinand II.* to the Porte. This Prelate caus'd it to be transcrib'd as he pass'd by *Angora*. *Busbequius* took a Copy of it, and fancies the House we speak of was rather a *Prætorium*, than a House design'd for the Feasts of the publick Games.

What we have been saying, sufficiently shews that *Ancyra* was one of the most illustrious Cities of the *Levant*. Its Inhabitants were the principal *Galatians*, whom *St. Paul* honour'd with an Epistle; and the Councils which have been there held,



held, make it as considerable among Christians, as any other Things which have been there transacted. It appears by the Medals of *Ancyra*, that it supported its Honour under the *Roman* Emperors. There are some with the Heads of *Nero*, *Lucius Verus*, *Commodus*, *Caracalla*, *Geta*, *Decius*, *Valerianus*, *Gallienus*, *Saloninus*. *Ancyra* took the Name of *Antoniniana* in acknowledgment of the many Favours heap'd upon it by *Antoninus Caracalla*. It was declared the Metropolis, that is, the Capital of *Galatia*, under *Nero*, and has always preserv'd that Title. There is mention made of it on a Medal of *Antinous*, and of *Julius Saturninus*, one of its Governors. He is nam'd in the following Inscription, which is upon Marble set in the Walls of the City. *Gruter* gives it thus:

\* A Medal of Caracalla, the Legend whereof is ANTONINIANH CAN KYPACMH-TPO. It is an Esculapius standing supported by a Staff, round which a Serpent is twisted.

ΑΓΑΘΗ ΤΥΧΗ  
Η ΜΗΤΡΟΠΟΛΙΣ  
ΙΟΥΛΙΟΝ  
ΣΑΤΟΥΡΝΕΙΟΝ  
ΤΟΝ ΗΓΕΜΟΝΑ.

*Bonæ fortunæ  
Metropolis  
Julium  
Saturninum  
Ducem.*

The Name of Metropolis is also to be found upon a Tomb-stone in the Church-yard belonging to the Christians without the City.

Α. ΦΟΥΛΟΥΙΟΝ ΡΟΥ  
ΣΤΙΚΟΝ ΑΙΜΙΛΙΑ-  
ΝΟΝ ΠΡΕΣΒ. ΣΕΒΑ.  
ΤΗΣ ὁ ΤΡΑΥΠΑΤΟΝ Η ΒΟΥ-  
ΛΗ ΚΑΙ ΔΗΜΟΣ ΤΗΣ ΜΗ-  
ΤΡΟΠΟΛΕΩΣ ΑΓΚΥ-  
ΡΑΣ ΤΟΝ ΕΑΥΤΩΝ  
ΕΥΕΡΓΕΤΗΝ ΕΠΙΜΕ-  
ΛΟΥΜΕΝΟΥ  
ΤΡΕΒΙΟΥ ΑΛΕΞΑΝΔΡΟΥ.

*Lucium Fulvium  
Rusticum Æmilianum  
Legatione functum  
ter Proconsulem* \* For τρις  
*Senatus Populusque* Ἀρχόντων.  
*metropoleos Ancyrae*  
*Benefactorem suum;*  
*Curante Trebio*  
*Alexandro.*

The following is cut on a Pedestal, which serves for a Trough in the Caravanfera where we lodg'd.

ΔΙΙ ΗΛΙΩ ΜΕΤΑΛΩ ΣΑΡΑΠΙΔΙ ΚΑΙ ΤΟΙΣ ΣΥΝ-  
ΝΑΙΟΙΣ ΘΕΟΙΣ ΤΟΥΣ ΣΩΤΗΡΑΣ ΔΙΟΣΚΟΥΡ-  
ΟΥΣ ΥΠΕΡ ΤΗΣ ΤΩΝ ΑΤΤΟΚΡΑΤΟΡΩΝ ΣΩΤΗ-  
ΡΙΑΣ ΚΑΙ ΝΕΙΚΗΣ ΚΑΙ ΑΙΩΝΙΟΥ ΔΙΑΜΟΝΗΣ Μ  
ΑΥΡΗΛΙΟΥ ΑΝΤΩΝΕΙΝΟΥ ΚΑΙ Μ. ΑΥΡΗ-  
ΛΙΟΥ ΚΟΜΜΟΔΟΥ ΚΑΙ ΤΟΥ ΣΥΜΠΙΑΝΤΟΣ  
ΑΥΤΩΝ ΟΙΚΟΥ ΚΑΙ ΥΠΕΡ ΒΟΥΛΗΣ ΚΑΙ  
ΔΗΜΟΥ ΤΗΣ ΜΗΤΡΟΠΟΛΕΩΣ ΑΙΚΥΡΑΣ.  
ΑΠΟΛΛΩΝΙΟΣ ΑΠΟΛΛΩΝΙΟΥ.

*Jovi Soli magno Sarapidi & ejusdem  
Templi Diis; servatores Dioscuros  
Pro salute Imperatorum  
Et victoria & perennitate  
M. Aurelii Antonini & M. Aure-  
lii Commodi & pro universa  
ipsorum domo & pro Senatu  
Populoque metropoleos Ancyrae,  
Apollonius Apollonii F.*

This is found on the Walls of a square Tower, between the Gate of the Gardens, and the Gate of *Esset*.

*Caracylæam,  
Sacerdotum principem,  
ex regibus ortam,  
filiam Metropoleos,  
Uxorem Julii  
Severi  
Græcorum primi.*

ΚΑΡΑΚΥΔΑΙΑΝ  
ΑΡΧΙΕΡΕΙΑΝ  
ΑΠΟΓΟΝΟΝ ΒΑ-  
ΣΙΛΕΩΝ ΘΥΓΑ-  
ΤΕΡΑ ΤΗΣ ΜΗΤΡΟ-  
ΠΟΛΕΩΣ ΓΥΝΑΙ-  
ΚΑ ΙΟΥΛΙΟΥ ΣΕ-  
ΟΥΗΡΟΥ ΤΟΥ ΠΡΩ-  
ΤΟΥ ΤΩΝ ΕΛΛΗ-  
ΝΩΝ \*ΥΠΕΡΡΑ.

ΑΝΚΥΡΑΣΜΗΤ.  
B.N. *Ancyrae Me-  
tropolis bis Neo-  
coræ.*

The Legend of a Medal of the elder *Valerianus* notes that *Ancyra* was twice *Neocore*. It received this Honour the first time under *Caracalla*, and the second time under *Valerianus* the elder. The Reverse of this Medal represents three

three Urns, out of each of which spring two Palms.

The *Greeks* call those *Neocores*, who have the Care of the Temples, common to a whole Province, and wherein they assembled on occasion of the publick Games. This Charge of *Neocore* answer'd almost to that of Churchwarden: But when afterwards they took to deifying of the Emperors, those Cities which asked Permission to prepare Temples in their Honour, were likewise called *Neocores*.

The Situation of *Ancyra* in the middle of *Asia minor*, has frequently expos'd it to great Ravages. It was taken by the *Persians* in 611, in the Time of *Heraclius*, and ruin'd in 1101, by that dreadful Army of \* *Normans* or *Lombards*, as † *M. du Cange* will have it, commanded by *Tzitas* and the Count *de S. Gilles*, who was afterwards known by the Name of *Raimond*, Count of *Toulouse* and *Provence*, at the time when *Baldwin*, Brother of *Godfrey* of *Bologne*, was chosen King of *Jerusalem*. This Army, which consisted of an hundred thousand Foot, and fifty thousand Horse, after the Expedition of *Angora*, passed the River *Halys*; but was so beaten by the *Mahometans*, that the Generals found a great deal of difficulty to retire to *Constantinople* near *Alexis Comnenus*.

\* *Alexiad.*  
lib. xi.

† *Notæ in*  
*Alexiad.*

The *Tartars* made themselves Masters of *Ancyra* in 1239. It was afterwards the chief Seat of the *Ottomans*; for *Ortbogul*, Father of the famous *Ottomans*, settled himself here; and his Successor seized not only *Galatia*, but likewise *Cappadocia* and *Pamphylia*. *Angora* was fatal to the *Ottomans*, and the Battel which *Tamerlane* obtain'd there over *Bajazet*, had well nigh destroy'd their Empire. *Bajazet*, the haughtiest Man in the

World, too confident in himself, left his Camp to go a Hunting. *Tamerlane*, whose Troops began to want Water, laid hold on this Opportunity, and rendring himself Master of the small River which run between the two Armies, three Days after forc'd *Bajazet* to give him Battel, to prevent his Army from dying of Thirst. His Army was cut to pieces, and the Sultan taken Prisoner, the 7th of *August*, 1401. After the Retreat of *Tamerlane*, the Children of *Bajazet* retir'd whither they could. *Mabomet* secur'd to himself *Galatia*, which his Brother *Eses* had disputed with him: He made use of *Temirte*, an old Captain, who had serv'd under *Bajazet*; and *Temirte* overcame *Eses* at *Angora*, and caused his Head to be cut off.

*Angora*, at present, is one of the best Cities in *Anatolia*, and every where shews Marks of its antient Magnificence. One sees nothing in the Streets but Pillars and old Marbles; among which there is a Species of reddish Porphyry, mark'd with white, like that at *Pennes*, near *Marseilles*. One finds likewise at *Angora* some Pieces of red and white *Jasper*, with large Spots, like that of *Languedoc*. The greatest Part of the Pillars are smooth and cylindrical; some are channelled spirally; the most singular are oval, adorn'd with a *Plate-band* before and behind, which also runs all along the Pedestal and the Capital. They seem'd to me beautiful enough to be engrav'd: I think no Architect has spoken of this Order. There is nothing so surprizing as the Steps of the Door of a Mosque: They are fourteen in Number, and consist only of Bases of Marble-Pillars, plac'd one upon another. Tho' at present the Houses are made of Clay, yet one sees in them oftentimes very fine Pieces of Marble.

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The Walls of the City are low, and furnish'd with very sorry Battlements. They have indifferently made use of Pillars, Architraves, Capitals, Bases, and other antient Pieces, intermingled with Masonry, to build the Wall, especially in the Towers and Gates, which nevertheless are not at all the more beautiful; for the Towers are square, and the Gates plain. Tho' they have put many Pieces of Marble into this Wall with the Inscriptions inwards, there are however many whose Inscriptions may be read: They are mostly *Greek*, and some *Latin*, *Arabick*, or *Turkish*. The following Inscription is very near certain Lions of Marble, very much disfigur'd at the Port of *Kesaria*.

ΚΑΙΡΕ ΠΑΡΟΔΕΙΤΑ. *Salve Viator.*

Underneath these Words is a Head in *Bas-relief*, of which we know nothing; but underneath are the following Words:

ΜΑΡΚΕΛΛΟΣ	<i>Marcellus</i>
ΣΤΡΑΤΟΝΕΙΚΗ	<i>Stratonice</i>
ΓΑΥΚΥΤΤΗ Γ	<i>Dulcissima</i>
ΥΝ . . . ΜΝΗΜΗC	<i>Conjugi Memoriae</i>
ΧΑΡΙΝ	<i>Causa</i>

At the Port of the Gardens one reads the following Inscription:

ΑΓΑΘΗ ΤΥΧΗ  
 ΤΟΡΝΕΙΤΟΡΙΑΝΟΝ, ΕΠΙΤΡΟΠΟΝ ΤΩΝ ΚΥΡΙ-  
 ΩΝ ΗΜΩΝ ΕΠΙ ΑΘΥΛΩΝ  
 ΤΟΝ ΔΙΚΑΙΟΝ ΚΑΙ ΣΕΜΝΟΝ Κ ΑΙΔΙΟΣ  
 ΑΓΗΣΙΛΑΟΣ ΤΟΝ ΕΑΥΤΟΥ ΦΙΛΟΝ ΚΑΙ  
 ΕΥΕ . . . . .

*Bonæ fortunæ  
 Tornitorianum curatorem Domi-  
 norum nostrorum . . . . .  
 justum & illustrem, C. Ælius  
 Agesilaus amicum suum &  
 beneficum.*

We read below the Tower, as we past to the Port of *Esset*, upon a Pillar work'd into the Wall, these following Words;

I M P. C Æ S.

ET IMPRO....  
G A L L I E N O

The rest is on that Part of the Pillar which is in the Wall.

There remain three Medals stamp'd with the Head of this Emperor, and with the Legend of *Ancyra*, wherein this City is called a Metropolis. The Reverse of the first represents three Urns with Palms; that of the second a Wolf, with *Romulus* and *Remus* sucking: On the third is the Figure of *Apollo* standing, and naked, holding in his Right-hand a Crown, and leaning his Left-Elbow on a Pillar, which has on it a Lyre. There is a fourth, in the King's Cabinet, with the same Reverse as the first; but the Legend expresses, that the City is *Neocore* for the second time.

The three Lions which are at the *Smyrna* Port are handsome enough. There is upon a Piece of a broken Architrave, which serves for the Lintel of a Door, the following imperfect Line, written in great Characters;

....ΒΑΣΤΩ ΕΥΣΕΒΕΙ ΕΤΥ....

I will set down some other Inscriptions which are to be met with on the same Walls between the *Smyrna* Port, and that of *Constantinople*.

Upon



Upon a Pedestal.

ΘΕΟΙΣ ΚΑΤΑΧΘΟΝΙ-  
ΟΙΣ ΚΑΙ ΚΑΠΙΤΟΝΙ  
ΠΑΣΙΚΡΑΤΟΥΣ  
ΑΝΔΡΙ ΓΕΝΝΑΙΩ  
ΚΑΙ ΑΓΑΘΩ ΠΟΥ  
ΒΛΙΟΣ ΑΔΕΛΦΟΣ  
ΑΥΤΟΥ ΚΑΙ ΠΑΣΙ  
ΚΡΑΤΗΣ ΚΑΙ ΜΗ-  
ΝΟΔΩΡΟΣ ΥΙΟΙ  
ΑΥΤΟΥ ΠΕΡΤΙΝΗ

*Dis manibus  
Et Capitoni  
Pasicratis F.  
Viro generoso  
& probo Pu-  
blius frater  
ejus & Pas-  
crates & Me-  
nodorus filii  
ejus . . . .  
Memoriæ gratia.*

\* For μνήμης \* ΜΝΗΜΗ ΕΙΧΑ  
εἶχα.

Upon another Pedestal adorn'd with a Ffeston:

D. M.  
VENTIDIA CAR  
PILLA  
VIXIT ANNIS  
XXXIII M VIII  
D VI  
T. LIVIUS CARPUS  
PATER EJ....  
DIONYSIUS UXORI CARISSIMÆ.

On the Inside of the same Walls:

ΔΙΟΤΕΙΜΟΣ ΔΙ  
ΟΤΕΙΜΟ ΚΑΙ ΛΟ  
ΤΑΤΙΟ ΙΔΙΟΙΣ  
ΓΟΝΕΥΣΙ ΜΝΗ  
ΜΗC ΧΑΡΙΝ

*Diotimus Dio  
timo & Lotatio  
propriis  
parentibus  
memoriæ gratia.*

In the same Place upon a Stone set in the Wall:

EUTYCHUS  
NEREI  
CAESARIS  
AUG.  
SER. VIC.  
FILIO.

The Castle of *Angora* has a triple Enclosure, and the Walls are of large Pieces of white Marble, and a Stone much like to Porphyry. They suffer'd us to go all over it; and they carried us in the first Enclosure to an *Armenian* Church, built, as they pretend, under the Name of the Cross, twelve hundred Years ago. It is very small and dark, enlighten'd partly by a Window, which receives the Light only thro' a great square Piece of Marble like to Alabaster polish'd, and shining like Ifinglass; but it is dull within, and the Light which passes thro' is sensibly reddish, and inclining to a Cornaline. The Sun did not shine on it when we observ'd it; it is perhaps of that sort of Marble, which *Pliny* calls *Spbingites*. This whole first Enclosure is full of Pedestals and Inscriptions; but what part of *Angora* is without them? A good Antiquary would find what would employ a whole Year to transcribe. We copied out the following.

The Inscription, which mentions *Julian* the Apostate, is upon a Stone fix'd upon a Wall and plaister'd, the Letters are very ill made.

DOMINO TOVIUS ORBIS  
JULIANO AUGUSTO  
EX OCEANO BRI  
TANNICO \* VIS PER \* *For VIIS.*  
BARBARAS GENTES  
STRAGE RESISTENTI  
UM PATEFACTIS-----

. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .

Probably it was made at the time when this Emperor was at *Ancyra*.

Upon

Upon a Pedestal in the Enclosure of a Mosque  
of the same Castle:

ΤΑΦΟΝ ΤΟΝ  
ΕΝΘΑ ΠΛΗΞΙ-  
ΟΝ ΒΩΜΟΝ ΑΘ  
ΜΑ ΕΤΕΥΞ ΚΑ-  
ΤΑ ΓΗΣ ΚΛΑΥΔΙΑ Η  
ΚΑΙ ΔΕΞΑΣ ΑΘΗ  
ΝΙΩΝ ΓΛΥΚΥΤΑΤΩ  
ΚΑΙ ΦΙΛΑΤΑΤΩ ΑΓΝΩ  
ΓΕΝΟΜΕΝΩ ΣΥΜ-  
ΒΙΩ ΜΝΗΜΗΣ  
ΧΑΡΙΝ

*Sepulchrum hoc  
& aram simul  
excitavit in terra  
Claudia, Dexas  
item vocata,  
Athenioni dulcissimo  
& amabilissimo  
Castoque Conjugi,  
Memoriæ causa.*

Upon a Pedestal in the Enclosure of the Castle:

ΑΠΟΛΛΩΝΙΟΣ ΕΥΤΥ-  
ΧΟΥ ΚΛΑΥΔΙΑ ΙΟΥ-  
ΛΙΤΤΗ ΣΥΜΒΙΩ Α-  
ΓΑΘΗ ΤΟΝ ΒΩΜΟΝ  
ΚΑΙ ΤΗΝ ΟΣΤΟΘΗ-  
ΚΗΝ ΜΝΗΜΗΣ ΧΑ-  
ΡΙΝ ΑΝΕΣΤΗ-  
ΣΕΝ.

*Apollonius Euty-  
chis F. Claudiae Ju-  
littæ conjugii opti-  
mæ hanc aram  
& hoc monumen-  
tum memoriæ causa  
posuit.*

Upon another Pedestal in the same Castle:

ΑΡΧΗΣΑΝΙΑ  
ΚΑΙ ΑΣΤΥΝΟ-  
ΜΗΣ ΑΝΤΑΚΑΙ  
ΙΕΡΑΣΑΜΕΝΟΝ  
ΔΙΣ ΘΕΑΣ ΛΗΜΗ-  
ΤΡΟΣ ΤΙΜΗΘΕΝ  
ΤΑ ΕΝ ΕΚΚΛΗΣΙ-  
ΑΙΣ ΠΟΛΛΑΚ  
ΦΥΛΗ ΕΝΑΤΗ  
ΙΕΡΑ ΒΟΥΛΑΙΑ  
ΤΟΝ ΕΑΥΤΗΣ  
ΕΤΕΡΓΕΤΗΝ.

Upon a Stone of an antient Building, which the *Turks* call *Meseresail* :

D. M.  
Q. AQUILIO LUCIO  
LEG. II AUG.  
SEVERIA MARTINVS  
LA CONIUNX. ET  
AQUILIA SEVERINA  
FILIA ET HERES  
F. C.

In the Chamber of a private Person who lodges in this House, on a Stone behind the Door :

*G. Longino Paulino G. Longinus Sagari, & G. Longinus Claudianus Patri, memoriae causa.*

Γ. ΛΟΝΤΕΙΝΩ ΠΑΥ-  
ΛΕΙΝΩ Γ. ΛΟΝΤΕΙ-  
ΝΟΣ ΣΑΓΑΡΙΣ, ΚΑΙ  
Γ. ΛΟΝΤΕΙΝΟΣ  
ΚΛΑΥΔΙΑΝΟΣ  
ΠΑΤΡΙ ΜΝΗ-  
ΜΗΣ ΧΑΡΙΝ.

In the same Building upon a Stone in the Wall :

*Flavio Sabino genere Nico-  
mediensi, Filia  
Cippum (supple posuit)  
memoriae causa.  
Qui expilaverit  
Sepulchrum dabit  
ad fiscum denaria bis  
mille quingenta,*

ΦΛΑΟΥΤΩ ΣΑΒΕΙ-  
ΝΩ ΓΕΝΕΙ ΝΕΙΚΟ  
ΜΗΔΕΙΗ ΘΥΓΑΤΗΡ  
ΤΗΝ ΣΤΗΛΗΝ  
ΜΝΗΙΑΣ ΧΑΡΙΝ.  
ΟΣΑΝ Δ ΕΣΚΥΛΗΤΟ  
ΜΝΗΜΑ ΔΩΣΕΙ ΕΙΣ  
ΤΟΝ ΦΙΣΚΟΝ. Β. Φ.

Upon three different Stones of the same Building :

D. M.  
C. JUL. CANDIDO  
P. P. LEG. XVII. GEM.  
HEREDES EX TES-  
TAMENTO FECE-  
RUNT.

ΛΟΥΚΙΟΣ  
ΣΕΡΗΝΙΑ ΣΥΝΒΙΩ  
ΑΝΕΣΤΗΣΑ ΜΝΗ  
ΜΗΣ ΧΑΡΙΝ  
ΔΙ ΕΤΥΧΙΤΕ.

*Lucius  
Sereniæ Conjugi  
erexi, memoriæ  
gratia, prospere  
agite.*

D. M.  
C. SECUNDI  
NIO JULIANO  
EQUITI LEG  
XXII. PR. P. P. AN  
N XXXV. STIP. XV.  
C. SERANIVS VE  
CTIVS SECVNDVS  
HERES ET CONLEGA  
F. C.

The Churchyard belonging to the Christians is so full of *Greek* and *Latin* Inscriptions, it can never be exhausted ; but the greatest Part are Epitaphs of Persons, about whom we are not concern'd.

Upon another Tomb-stone :

D. M.  
ASTIO AVG  
LIB. TAR.  
VENNONIA AETETE  
CONJUGI  
PIENTISSIMO FECIT.

Upon another Tomb-stone :

*Valens & San-  
batus propriæ ma-  
tri hanc aram  
erexerunt memoriæ  
causa,*

ΟΥΑΛΗΣ ΚΑΙ ΣΑΝ-  
ΒΑΤΟΣ \* THE ΔΙΑ ΜΗ- \* *For τῇ ἰδίας*  
ΤΡΙ † ΑΕCΤΗCANTON † *For ἀνίστασθαι.*  
ΒΩΜΟΝ ΜΝΗΜΗC  
ΧΑΡΙΝ.

Upon

Upon another Tomb-stone :

C. IVI SENE CIO  
NEM: VE  
PROC PROV: GA  
LAT. ITEM VICEPRAE  
SIDIS EJUSD. PROV.  
ET PONTI  
ZENO AUC CUB  
TABULAR  
PROV: EJUSD: PRÆPO  
SITO INCOMPARABILI.

Without the City, about the Convent of St. *Mary* of the *Armenians*, among very fine antique Marble, Pillars, Architraves, Bases, Capitals, which are near the little River of *Chibouboujou*, are to be seen many Inscriptions ; the most remarkable of which is this of *M. Aurelius* :

IMP. CAESARI  
M. AURELIO  
ANTONINO. IN  
VICTO. AVGVSTO  
PIO FELICI  
AEL. LYCINVS. V. I.  
DEVOTISSIMVS  
NVMINI EJVS.

Perhaps the Bust which is near, is that of this Emperor. It is a Bust with a full Face, of two Feet high, and twenty inches wide ; but it has been very much abus'd. The Marble is grey, vein'd with white, as is likewise the Pedestal on which it stood.

Here

Here is an Inscription which we found upon another Pedestal, lying on a Tomb-stone near the Convent.

Γ. ΑΙΛ. ΦΛΑΟΥΙΑΝΟΝ  
ΣΟΥΛΠΙΚΙΟΝ ΔΙΣ Γ.  
ΛΑΤΑΡΧΗΝ ΤΟΝ Α  
ΓΝΟΤΑΤΟΝ ΚΑΙ ΔΙ  
ΚΑΙΟΤΑΤΟΝ  
ΦΛΑΟΥΙΑΝΟΣ  
ΕΥΤΥΧΗΣ  
ΤΟΝ ΓΑΥΚΥΤΑΤΟΝ  
ΠΑΤΡΟΝΑ  
ΔΙΕΥΤΥΧΙ.

*Gaium Ælium Flavianum  
Sulpicius bis Galat-  
archen castissimum  
& justissimum  
Flavianus  
Eutyches  
Dulcissimum  
Patronum.*

These two modern Epitaphs are in the same Churchyard :

HIC IACET INTERRATVS  
D. IOANNES ROOS  
SCOTVS QVI OBIIT IN AN  
GORA DIE 22. JVNII ANNO  
DOMINI M. DC. LXVIII.  
ÆTATIS SVÆ XXXV.  
ANNORVM  
HODIE MIHI: CRAS TIBI.

HIC IACET  
SAMVEL FARRINGTON  
ANGLVS, ACIDWALLI  
FARRINGTON MERCA  
TORIS LONDINENSIS  
FILIVS: OBDORMIVIT  
IN CHRISTO, ANNO  
ÆTATIS XXIII.  
SALUTIS MDCLX.

You will find here, my Lord, the Design of a Pillar which is handsome enough, and is set up hard by the Monument of *Augustus*, with which I have had the honour to entertain you. This Pillar is made of fifteen or sixteen Pieces of white Marble, about twenty inches each in height; the Base and the Capital are of the same Stone. The Capital, which is square, is adorn'd at each Corner with a Leaf of the *Acanthus*, and a kind of indifferent Escutcheon, whose Ornaments are effac'd: There is no Inscription on it. The *Turks* call this Pillar *The Maidens Minaret*, because they imagine it once supported a Maid's Tomb-stone.

The Bassa of *Angora* has thirty or five and thirty Purshes Income. The Janizaries are there under the Command of a *Sardar*, but there are but about three hundred. They reckon there are in this City forty thousand Souls among the *Turks*, four or five thousand *Armenians*, and six hundred *Greeks*. The *Armenians* there have seven Churches, without reckoning the Monastery of St. *Mary*. The *Greeks* have but one Church in this City, and one in the Castle.

*Angora* is four great days Journey from the *Black-Sea* the shortest way. The Caravan from *Angora* to *Smyrna* is twenty days passing; and the antient City of *Cotyæum*, which the *Turks* still call *Cataya*, is half way. The Caravans go from *Angora* to *Prusa* in ten days, from *Angora* to *Kesaria* in eight, from *Angora* to *Sinope* in ten, from *Angora* to *Ismith*, or the antient *Nicomedia*, in nine days; and from *Angora* to *Affamboul* in twelve or thirteen Days.

They breed the finest Goats in the World in the Champaign of *Angora*. They are of a dazzling white; and their Hair, which is fine as Silk, naturally curl'd in Locks of eight or nine inches







Handwritten text, possibly a signature or date, oriented vertically.



1000

to *Prusa*. The 3d of *November* we travell'd seven Hours on beautiful Plains, with only one small Hill, on this side of *Aaias*, a pretty handsome City in a Bottom, whose Gardens are pleasant, and where there are a great many old Marbles. The next Day we arriv'd at *Beibazar* after nine Hours Journey.

*Beibazar* is a small City built on three small Hills, pretty near equal to one another, in a close Valley. The Houses are of two Stories, neatly cover'd with Planks, but you are always going up and down. The River of *Beibazar* runs into the *Aiala*, after it has turn'd several Mills, and made fruitful many Parcels of Land, which are divided into Orchards and Kitchen-Gardens. Hence come those excellent Pears sold at *Constantinople*, by the name of *Angora Pears*: but they are very backward, and we had not the good Fortune to taste them. All this Country is dry and bare, except the Orchards. The Goats eat nothing but the young Shoots of Herbs; and perhaps 'tis this which, as *Busbequius* observes, contributes to the Conservation of the Beauty of their Hair, which is lost when they change their Climate and Pasture. The Goatherds of *Beibazar* and *Angora* often comb them and wash them in the Brooks. This Country puts me in mind of the *Land without Wood*, which *Titus Livy* speaks of, which can't be far from *Beibazar*, because the River *Sangaris* roll'd its Waters thither. They burn nothing but Cow-dung here, as well as in many other Parts of *Asia*.

We left *Beibazar* the 6th of *November*, about Nine in the Morning, and about Four in the Evening lodg'd at an old Building which was forsaken, and without a Covering: however, the Country is fine and well cultivated, but rais'd into several steep Hillocks. There we pass'd the

River of *Aiala*, thro' a deep Ford ; its Waters overflow the Land when one pleases, but it is to raise excellent good Rice. It runs into the *Black-Sea*, and we had encamp'd at the Mouth of it in our way to *Trebisond*.

We took horse about Six in the Morning, and arriv'd the 7th of *November*, at half an hour after One, near the Town of *Kabe*, in a Kan without Benches, or rather in a great Stable. The Country began to be rais'd into Mountains, cover'd with Pines and Oaks, which are never cut, and which are yet hardly higher than our Underwoods, the Land is so poor and unfruitful. The 8th we lay at *Caragamous*, after a Journey of ten Hours cross one of the finest Plains in *Asia*; but uncultivated, without Trees, very dry, though marshy in many Places, and interspers'd with low small Hills. The old Marbles, which are in the Churchyards, plainly shew, that there has been formerly some antient City : But how should we come at the Name of it, supposing it might be found upon some Inscription? For we did not stop there at all, and the Carriers thought of nothing but how to escape the Robbers.

The 9th of *November* we pursued our Route for seven Hours on the same Plain. We discover'd three small Villages, whose Fields are water'd by a little River, which winds very agreeably. We stopp'd at *Mounptalat*, in a sorry Kan, instead of proceeding, as we hop'd to have done, to *Eskissar*, which is a League farther. All the Places which the *Turks* call *Eskissar* are remarkable for their Antiquity, as are likewise those the *Greeks* call *Paleocastron*, for both these Words signify *Old Castle*. They told us *Eskissar* was a tolerable good City, full of antient Marbles : It is to the Left of the great Road to *Prusa* : Is it not the famous *Pessinunte*? Our Journey of the  
10th

10th of *November* was twelve Hours, among beautiful Plains, border'd with small Woods. We were pleasantly lodg'd at *Boutdouc* in a Caravanſera cover'd with Lead, as was the Dome of the Moſque. The Churchyards abound with Pillars; and one ſees nothing but old Marbles about the Town, but without Inſcriptions. Our Journey the 11th of *November* was equal to that of the Day before. We retir'd at *Koursounou* into a tolerable good Caravanſera, on the other ſide of a ſmall River. It is a Country full of Woods, eſpecially of Oaks. The 12th of *November* we arriv'd at *Acfou*, which ſignifies a *white Water*. It is a Village five Hours from *Pruſa*, in a well cultivated Plain, and well peopled: After which we met with nothing but Woods of great and ſmall Oaks, of different Kinds. We had all this day Mount *Olympus* on the Left: It is a vaſt Range of Mountains, on the top of which is nothing to be ſeen but old Snow, in a very great quantity.

It is a great while, my Lord, ſince I talk'd as a Botaniſt; tho' we ſaw ſome very fine Plants after we left *Tocat*, intermix'd with moſt of thoſe we had met with in *Armenia*, and many others not rare in *Europe*. As we drew near to Mount *Olympus*, we ſaw nothing but Oaks, Pines, Thyme of *Crete*, *Laudanum Ciftus*, another fine

Species of *Ciftus*, which *J. Baubin* calls the *Ciftus of Crete with large Leaves*, which grows not only about *Montpellier*, but alſo the Abbey of *Fontfrede*, and throughout *Rouſillon*. *C. Baubin* juſtly obſerves, that *Belonius* had found it upon Mount *Olympus*; but *Baubin* confounds it with the *Laudanum Ciftus*, which *Belonius* and *Proſper Alpinus* have mentioned. The *Alder-Tree*, *Dwarf-Elder*, the *Male* and *Female Cornel-Tree*, *Fox-Gloves*,







*glaves*, with a Flower of a rusty Colour, *Piss-abeds*, *Succory*, *Knee-bolm*, *Brambles*, are common in the Neighbourhood of Mount *Olympus*. But what a Number of rare things are there besides these? I must reserve them for the *History of the Plants in the Levant*, which I hope to write.

At length we arriv'd at *Prusa*, after a Journey of five Hours thro' Defiles cover'd with Woods, which abut upon this fine Plain to the North of Mount *Olympus*. We began to see these Plants and Chesnut-Trees as tall as the Fir-Trees upon the Mountain. It's true, the Lands are in some measure incommoded by the Stones which the Waters carry down; but in proportion as we approach to *Prusa*, the Fields are cover'd with Mulberry-Trees and Vineyards. Most of the Mulberry-Trees are low, and, as it were, planted in Nurseries. The largest are set one near another, and form small Forests; divided by large Thorn-bushes; among which grows a Species of *Apocin*, which not only twines along the Hedges, but also creeps up the highest Trees. In our Approach to *Prusa*, on the side of *Angora*, we could see but a part of the City thro' the Woods of high Trees. The finest part of it, which is the Seraglio-Quarter, does not appear; which is the reason that I have the Honour to send you two different Plans: the first design'd to the North-East, on the way from *Angora*; the other on the side of the Baths, to the North-North-West.

*Prusa*, the Capital of ancient *Bythinia*, is the biggest and most magnificent City in *Asia*. This extends it self West to East, at the foot of the first small Hills of Mount *Olympus*, of an admirable Verdure. These Hills are, as we may say, so many Steps up to that famous Mountain. On

the North-side, the City stands upon the Edge of a large fine Plain, full of Mulberry and Fruit-Trees. It seems as if *Prusa* was made purposely for *Turks*; for Mount *Olympus* sends out so many Springs, that every House has its own Fountains: I never saw a City which Had so many, except *Granada* in *Spain*. The most considerable Spring of *Prusa* is to the South-West, near a small Mosque. This Spring, which sends out a Stream as big as a Man's Body, runs into a Channel of Marble, and so spreads it self over the City. They say there are above three hundred *Minarets* there. The Mosques are very fine; for the most part cover'd with Lead, adorn'd with Domes, as are likewise the Caravanseras. On the other side the *Jews-Street*, to the Left-hand as you go to the Baths, is a Royal Mosque, in the Court whereof are the *Mausolea* of some of the Sultans, in certain Chapels strongly built, and separated from one another. We could meet with no body who was able to give us the Names of these Sultans. *Leunclave* may be consulted on this Point, who has written a very handsome Treatise concerning the <sup>a</sup> Tombs of the Sultans.

<sup>b</sup> The new Seraglio is upon a steep Hill in the same Quarter: It is the Work of *Mahomet IV.* for the old Seraglio was built in the Time of *Amurat*, or *Mourat I.* The Caravanseras of this City are fine and commodious. The *Bexestein* is a great House well built, wherein are many Warehouses and Shops, like those of the *Palais* at *Paris*; and there are all the Commodities of the *Levant* to be found, besides those which are work'd up in this City. They use here not only

<sup>a</sup> *Libitinaris Index Osmanidarum. Francofurti, 1591.*

<sup>b</sup> *Leuncl. Hist. Musulm. lib. 5.*

the Silk of the Country, which is reckon'd the best in *Turky*, but likewise that of *Persia*, which is not so dear, nor much esteem'd. The Silk of *Prusa* is worth fourteen or fifteen Piasters the Oque and half. All these Silks are well wrought; for it must be own'd, that the best Workmen of all *Turky* are at *Prusa*; and that they imitate mighty well the Tapestries which are sent thither from *France* or *Italy*.

The City is also very pleasant, well pav'd, neat, especially in the *Bazars* Quarter. They drink good Wine there at three Parats the Oque. Bread and Salt are very cheap. Butchers Meat is good. They have excellent Trouts, and good Barbel. The Carp is of a surprizing Beauty and Largeness, but unfavoury and soft, which way soever they are dress'd. In coming from *Angora* to *Prusa*, we pass'd a fine River by a Bridge, which was pretty well built: This River runs afterwards into the Valley of Oaks, on the South-side. I believe it is the *Zoufer*, which passes towards *Montania*. There are in *Prusa* ten or twelve thousand Families of *Turks*, which make above forty thousand Souls, reckoning but four Persons to a Family. They reckon four hundred Houses or Families of *Jews*, five hundred of *Armenians*, and three hundred Families of *Greeks*. And yet this City did not seem to us well peopled; and its Circumference is not above three Miles about. The Walls are half ruin'd, and were never good, tho' they were fortified by square Towers. We found there neither old Marbles, nor Inscriptions. Indeed we saw but little Signs of Antiquity in the City, because it has been rebuilt many times. Its Situation is not so advantageous as it seems; for it is commanded by some Hills towards the side of

Mount *Olympus*. None but Mussulmans are permitted to dwell in the City. The Suburbs, which are vastly larger, finer, and better peopled, are fill'd with *Jews*, *Armenians*, and *Greeks*. The Plane-Trees there are of a surprizing Beauty, and make the Landskip admirable, intermingled with Houses, whose Terraces have a charming View.

The Tombs of *Orcan*, his Wife, and Children, are in a *Greek Church*, cover'd like a Mosque, which is neither large nor beautiful. At the Entrance are two great Pillars of Marble, and at the farther end four old ones, which inclose the Quire, the *Turks* have not meddled with; so that their Bases are not in the place of their Capitals, and the Capitals in the place of their Bases, as Messieurs *Spon* and *Wheeler* have written. The Quire, tho' cover'd with Marble, was never beautiful: The Stone is of a dirty white, dull, and green in some places. The Sanctuary remains still, with four Steps into it. They shew Strangers, in the Porch of the Mosque, *Orcan's* pretended Drum, which is three times as big as the common Drums. When it is jogg'd, it makes a great Noise, by means of certain Balls of Wood, or some other Matter, which make it sound, to the great astonishment of the People of the Country. The Chapelet of this Sultan is also in the same place; the Beads of it are of Jet, and as big as a Walnut. There remains still at the Door of the Mosque a piece of Marble, on which was read formerly a *Greek* Inscription, but at present it cannot be understood. Besides the Mosques I have spoken of, there are in *Prusa* many Colleges of Royal Institution, where the Scholars are maintain'd and taught *gratis* the *Arabick* Tongue, and the Knowledge of the *Alcoran*. They are distinguish'd by the white Sesse  
of

100

25



of their Turbants, which form a great Knot as big as the Fist, made up like Stars. In a *Turkish* Chapel near the City they keep an old very large Sword, which they pretend was *Roland's* Sword. The Chapel stands upon an Eminence on the South-West side.

There is a *Bassa* in *Prusa*, an *Aga-Janizary*, who commands about two hundred and fifty *Janizaries*; and a *Moula*, or great *Cadi*, who is the most powerful Officer in the City. When we were there, it was the Son of the *Mufti* of *Constantinople* who had this Post; and at the same time he had the Reversion of the Charge of *Mufti*, which is a thing without Example in *Turky*. A little time after he follow'd the Fortune of his Father: The Son was not only stripp'd of all his Goods and Honours, but was likewise put to death at the same time when his Father was drawn upon a Hurdle at *Adrianople*.

The *Armenians* have but one Church in *Prusa*: The *Greeks* have three. The *Jews* have four Synagogues. We were surpriz'd, as we were walking about the City, to hear them speak as good *Spanish* there as at *Madrid*. The *Jews*, to whom I address'd my self, told me that they always preserv'd their natural Tongue ever since their Fathers retir'd out of *Granada* into *Asia*. It is true, they have chose the City which in all the World most resembles *Granada* for Situation and Fountains, as I have said before.

The 21<sup>st</sup> of *November* we set out at Seven in the Morning, to go to see Mount *Olympus*, the Ascent of which is easy enough: But after three Hours riding, we saw nothing but Fir-Trees and Snow; so that about Eleven of the Clock we were oblig'd to stop near a small Lake, in a very high Place. To go from thence to the top of

the Mountain, which is one of the biggest in *Asia*, and like the *Alps* or *Pyrenees*, the Snows must be melted, and we must travel a whole Day. The Season did not permit us to see any of the more curious Plants. The Beeches, Yoke-Elms, Asps, Small-Nuts, are common enough here. The Firs don't differ from ours; for we examin'd nicely their Leaves and Fruits. After all, we were not satisfied with our herborizing, tho' we had observ'd some singular Plants among many others which are common in the Mountains of *Europe*. It was near this Mountain that our poor *Gauls* were defeated by *Manlius*, who, under pretence that they had fallen in with *Antiochus*, was resolv'd to be reveng'd of them for the Mischief their Fathers had brought upon *Italy*.

The 23d of *November* we went to see the new Baths of *Capliza*, a Mile to the North-North-West of the City, to the Right of the Road to *Montania*. The *Turks* call them *Jani-Capliza*, that is to say, *New-Baths*. They are two Buildings near one another; the biggest of which is magnificent, and has four great Domes cover'd with Lead, bor'd like a Skimmer, if I may use that Comparison; and all the Holes of these Domes are clos'd with Glass-Bells, like those the Gardiners use to cover Melons withal. All the Rooms of this Bath are pav'd with Marble: The first is very large, and, as it were, divided into two by a Gothick Arch. The Middle of this Room is taken up by a fine Fountain with many Pipes of cold Water; and round the Walls is a Bench of two Feet high, cover'd with Mats, upon which they undress themselves. To the Right are the Rooms wherein they bathe, en-lightned by Domes pierc'd in the same manner

as the larger ones. In these Apartments they mix the Springs of hot Water with those of the cold. The Reserver, which is of Marble, wherein they bathe, and swim if they please, is in the farthest Room. They smoke in this House, and drink Coffee and Sherbet: This last is only iced Water, wherein they steep a certain Confection of Grapes or Raisins. This Bath is only for the Men. The Women bathe in the other; but it is not so fine. The Domes are small, and cover'd with that sort of hollow Tiles which at *Paris* we call *Fequieres*.

The Springs of hot Water run in the Road between the two Baths: Their Heat is so great, that Eggs will become like those that are soft-boil'd in ten or twelve Minutes, and quite hard in less than twenty; so that one can't bear one's Finger in it. The Water, which is sweet, or rather insipid, smells a little copperish: It smokes continually. The Sides of the Canals are of a rusty Colour; and the Vapour of these Waters smells like addled Eggs. These Baths are on a small Hill, which loses it self upon the large Plain of *Prusa*. Upon the Rising between the Road to *Montania* and *Smyrna*, there are two other Baths; one of which is call'd *Cucburtli*, because its Waters smell of Sulphur: It was the *Bassa Rustan*, Son-in-law to *Solyman II.* who caus'd it to be built.

Two Miles from *Prusa*, and one from the New Baths, in the Road from *Smyrna* to the City *Cecbirge*, are the ancient Baths of *Capliza*, which the *Turks* calls *Eski-Capliza*. Doctor *Mark Anthony Cerci* accompanied us thither, and caused us to observe that there was in this Place a fine

• *Leucl. Ind. Libitin.*

*Imaret.* 'Twas undoubtedly that which was founded by <sup>d</sup> *Mourat* I. The Waters of Old *Capliza* are very hot. And tho' this Building be much like that of the New Baths, and by consequence not old, it is very probable that these are the Royal Hot Waters us'd by the ancient *Greeks* in the flourishing Time of that Empire, which are mention'd by <sup>c</sup> *Constantine* and <sup>f</sup> *Stephen* of *Byzantium*. *Mabomet* I. caused them to be repair'd, and put into the Condition in which they now are. Besides this great Bath, there is a smaller one in the same Village, which the *Turks* frequent likewise; where they cause themselves to be pump'd. The Waters of both the Old and New Baths make Oil of Tartar white; but make no Alteration upon blue Paper.

We were acquainted with two Botanists at *Pru-sa*, one an *Emir*, the other an *Armenian*, who went for great Doctors. They furnish'd us with the Root of the true *Black-Hellebore* of the Antients, in what Quantity we would, to make an Extract. 'Tis the same Species with that of the *Anticyres*, and the Coasts of the *Black-Sea*. This Plant, which the *Turks* call *Zopléne*, and which is very common at the foot of Mount *Olympus*, has for its Root a Stump about the bigness of the Thumb, lying along, three or four inches in length, hard, woody, divided into several Roots, smaller and wreath'd. All these parts put forth Shoots of two or three inches long, ending in reddish Eyes, or Buds: But the Stump and the Subdivisions are blackish without, and whitish within. The Fibres which accompany them are bushy, eight or ten inches long, from one to two

<sup>d</sup> *Leuncl. Hist. Musul. lib. v. in Murat Chan Gasi.*

<sup>c</sup> *De administra. Imp. cap. 50. Τα δὲ ἐν Προύσῃ βασιλεῖα ἀγόμενα.*

<sup>f</sup> *Stephan. ad vocem Θέρμα.*

lines thick, little or nothing hairy : The oldest are black without, the others brown ; the new ones white : One and t'other are of a brittle Flesh or Substance, without Sharpness or Smell ; and a reddish Nerve runs thro' them. They smell like Bacon, when it's boil'd in Water.

Out of twenty five Pounds of the Root we drew two Pounds and a half of an Extract, brown, very bitter, and resinous. It purges, taken alone, from twenty *Grains* to half a *Gros*. Three *Armenians*, to whom we gave it, all complained they were much troubled with *Nauseas*, Gripping of the Guts, Heats, a Sharpness in the Stomach, along the *Oesophagus*, in the Throat and Fundament ; of Cramps, Convulsive Motions, join'd with violent shocking Pains in the Head, which also return'd again some Days after : So that we abated one half of our Esteem for this great Remedy. As for the Roots, they must be us'd as those of our *Hellebore*, boiling them to the quantity of a *Gros*, or a *Gros* and a half, in Milk, letting them infuse the whole Night, warming the Milk in the Morning the next Day, and straining it thro' a Cloth.

The *Turks* ascribe great Virtues to this Plant ; but we could not learn them. M. *Anthony Cerci*, who has practised Physick a great while at *Constantinople*, *Cutaye*, and *Prusa*, told us he never used it, because of the Accidents which it brings upon sick People. He inform'd us, that they gather'd *Gum-Adragant* at *Caraisfar*, or *Black-Castle*, four Days Journey from *Prusa*. Tho' he be a Man of Parts, he has no Taste for Antiquity : He laugh'd at us when we talk'd of beautiful *Greece*, and referr'd us to *Nice* and *Cutaye*. *Nice* is but one Days Journey from *Prusa*, but on the other side of a Mountain, which

which is infested with Robbers to such a degree, that there is no passing without a strong Guard. *Cataye* is but three Days Journey from *Prusa*. The Bassa who commands there is accused of having an Understanding with the Robbers, and of having considerable Fees of them. The Caravans are five Days going from *Cataye* to *Prusa*: It is their Way from *Satalia*, or *Atsalia*, an ancient City of *Caramania*. They go from *Prusa* to *Montania* in four Hours, and from *Montania* to *Constantinople* by Water in one Morning: So that there needs but one Day to go from *Prusa* to *Constantinople*. On horseback they are three Days going from *Prusa* to *Scutari*. Mount *Olympus* is called by the *Turks* *Anatolai-Dag*: The *Greeks* formerly called it the *Mountain of the Caloyers*, because a great many had retir'd thither for Solitude.

The Name of *Prusa*, and the Situation at the foot of Mount *Olympus*, leave no room to doubt but this is the City they antiently call'd *Προῦσα*, built by *Hannibal*, according to *Pliny*, or rather by *Prusias*, King of *Bitbynia*, who made War with *Craesus* and *Cyrus*, according to *Strabo* and his Copyer *Stephen* of *Byzantium*. It must be older still, if it be true that *Ajax* stabb'd himself here with his Sword, as is represented on a Medal of *Caracalla*. 'Tis surprizing that *Livy*, who has so well describ'd the Neighbourhood of Mount *Olympus*, where the *Gauls* were defeated by *Manlius*, has not mention'd this Place. After *Lucullus* had beaten *Mitbridates* at *Cyxiqua*, *Triarius* came to besiege *Prusa*, and took it. The Medals of this City, stamp'd with the Heads of the *Roman* Emperors, shew, that it was very faithful to them. The *Greek* Emperors did not enjoy it so quietly. The *Mahometans* plunder'd and ruin'd it under *Alexis Comnenius*. The

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Empe-

Emperor *Andronicus Comnenius*, as *Nicetas* affirms, caused it to be sack'd, on occasion of a Revolt there begun. After the taking of *Constantinople* by the Earl of *Flanders*, *Theodorus Lascaris*, Despot of *Romania*, got Possession of *Prusa*, by the Help of the Sultan of *Iconium*, under pretext of keeping the Places in *Asia* for his Father-in-law *Alexis Comnenius*, surnamed *Andronicus*. *Prusa* was besieg'd by *Bem de Bracheux*, who had put to flight the Troops of *Theodorus Lascaris*. The Citizens made a brave Resistance, and the *Latins* were oblig'd to raise the Siege, and the City remain'd to *Lascaris* by the Peace made in 1214, with *Henry II.* Emperor of *Constantinople*, and Brother of *Baldwin*.

*Prusa* was the second Seat of the *Ottoman* Empire in *Asia*, for it must be acknowledg'd that *Angora* was the first Place where the *Turks* fix'd themselves: they made themselves Masters of *Prusa* by Famine, and the Negligence of the *Greek* Emperors. The illustrious *Othoman*, who may be compar'd to the greatest Heroes of Antiquity, block'd up the City by two Forts, which hinder'd their receiving any Provisions: One was at the old Baths of *Capliza*, with a strong Garrison of chosen Men, under the Command of his Brother *Astemur*, a great Warrior. The other, which was upon one of the Hills of *Mount Olympus*, which divided the City, was called the Fort of *Balabansouc*: it was commanded by a General Officer of great Reputation. As *Prusa* was continually more and more press'd with the Scarcity of Provisions, *Othoman*, who was kept in his Bed by the Gout, order'd his Son *Orcan* to carry on the Siege. Others affirm, that he was there in Person. Be that as it will, *Beroses*, the Governour of the Place, made  
as

as honourable a Capitulation as he could, in the Year 1327. *Calvisius* places the taking of *Prusa* in the Year 1326.

After the Defeat of *Bajazet*, *Tamerlane* came to *Prusa*, where he found the Treasures this Emperor had heap'd up, and which he had wrested from the other Princes his Neighbours. They measur'd, as *Ducas* says, the Precious Stones and Pearls by Bushels. But when *Tamerlane* went down towards *Babylon*, Sultan *Mabomet*, Son of *Bajazet*, who reign'd afterwards under the Name of *Mabomet I.* took Possession of *Prusa*, though he had fix'd the Seat of his State at *Tocat*. *Isa-beg*, one of his Brothers, came before the City; but the Inhabitants abandon'd it, and retir'd to the Castle, and there defended themselves with a great deal of Resolution, insomuch that *Isa-beg*, not being able to take the Place, burn'd and raz'd the City. It was rebuilt some time after by *Mabomet*, who beat his Brother's Forces. It seems as if this Place was design'd to hold the *Ottomans* in play. *Solyman*, who was one of the Sons of *Bajazet*, seiz'd the Castle of *Prusa*, by means of a forg'd Letter, which he caused to be deliver'd to the Governour, in the Name of his Brother *Mabomet*, wherein he orders him to deliver the Castle to *Solyman*; but *Mabomet* recover'd it again by means of the same Governour, who, through Remorse of Conscience that he should be so deceiv'd, gave it up to its former Master, when *Solyman* was oblig'd to go into *Europe* to defend his Dominions, which another of his Brothers had invaded: and by a very extraordinary Misfortune this Place, which did not expect to change its Master, saw it self again expos'd to the Insults of *Caraman*, Sultan of *Iconium*, who had taken and plunder'd it in



1413. He took up the Bones of *Bajazet*, and burned them, in revenge that this Emperor had caused his Father's Head to be cut off. *Leunclave* adds, that *Caraman* burnt *Prusa* in 1415.

After the Death of *Mabomet* I. his Son *Murat*, or *Amurat* II. who resided at *Amasia*, came to *Prusa*, to cause himself to be declar'd Emperor. We read in the *Annals of the Sultans*, that there was so great a Fire at *Prusa* in 1490, that the twenty-five Regions of it were consumed; and by this we know that it was divided into many Regions or Quarters. *Zizime*, that illustrious Ottoman Prince, Son of *Mabomet* II. disputing the Empire with his Brother *Bajazet*, seiz'd on the City of *Prusa*, to secure *Anatolia*; but being beaten twice by *Achmet*, *Bajazet*'s General, he was forced to retire to the Great Master of *Rhodes*. It was the same *Zizime*, who came into *Italy* to Pope *Innocent* IV. and died at *Terracina*, as he accompanied *Charles* VIII. in his Voyage to *Naples*.

I am, My LORD, &c.

## LETTER X.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

MY LORD,

*Journey to  
Smyrna and  
Ephesus.*

IN the Uncertainty under which we were, whether it was safer from Robbers to travel the great Road to *Constantinople*, or take the Route to *Smyrna*, we at last chose to go to *Smyrna*, in hopes not only of

of finding more rare Plants than we had met with upon the *Black-Sea*, but likewise of approaching to *Syria*, whose Borders we intended to see.

We set out therefore the 8th of *November* from *Prusa* for *Smyrna*, and lay at *Tartali*, a Village three Hours and a half from *Prusa*. We pass'd by *Cecbirge*, where are the antient Baths of *Capliza*, and from thence over the Bridge of the *Loufer* or *Merapli*, a small River which comes from Mount *Olympus*, and runs into the Sea near *Montania*. The Trouts of the *Loufer* are excellent, and all the Country is fine and well-cultivated. To the Left runs a Chain of Hills, on which stands *Phisidar*, a considerable Borough, inhabited by *Greeks*; who for the Pleasure of being alone, without any Mixture of *Turks*, pay a double Capitation, and see but once in a Year a Cadi-Itinerant.

The 9th of *December*, after a Journey of nine Hours, we began to discover the Lake of *Abouillona*, which is five and twenty Miles about, and seven or eight Miles wide in some Places, sprinkled with several Isles and some Peninsulas: 'tis properly the great Sink of Mount *Olympus*. The biggest of the Islands is three Miles in Circumference, and is called *Abouillona*, as well as the Village, which is doubtless the antient City of *Apollonia*; for 'tis from this Lake that the River *Rhyndacus* proceeds, which passes to *Lopadi* or *Loubat*. *Caragas* is also a Village of *Greeks*, in another Island of the same Lake, but there are some *Turks* mingled with them: They both pass in Caiques with Sails from one Island to another, to cultivate them. The Carps of this Lake weigh twelve or fifteen Pounds; but we did not find them to be better than those we had

had eaten at *Prusa*. This Lake was antiently called *Stagnum Artynia*. The *Rhyndacus* was called *Lyrus*; and perhaps *Lopadi*, a small Town a League below, is the City of *Metellopolis*, mention'd by *Pliny*; but it must not be confounded with the *Metellopolis* of *Strabo*. According to this Author, the Lake of *Abouillona* was called *Apolloniatis*; and the City which was there, bore the Name of *Apollonia*. The Medal of *Septimius Severus*, the Reverse of which represents a Ship sailing, shews that the Inhabitants gave themselves much to Navigation, and that the City was considerable. That of *M. Aurelius*, on the Reverse of which is the *Rhyndacus* with a long Beard, lying along, and leaning upon his Urn, holding a Reed in his Left Hand, and with his Right shoving a Boat, shews that this River was navigable in that time.

*M. Vaillant* affirms, that he has seen the City of *Apollonia*, and places it upon a Hill, at the foot of which runs the *Rhyndacus*, fifteen Miles from the Sea; but no doubt this learned Man took *Lopadi* for *Apollonia*, which must be the Village of *Abouillona*. *Apollo* was undoubtedly worshipped in this City; for besides that it bore his Name, this God is represented on a Medal of *M. Aurelius*, standing before a Tripod, round which a Serpent is twin'd. *Apollo* is there crown'd by *Diana* the Huntress. The Medal of *Emilius Verus* also represents *Apollo* standing, the Left Arm leaning on a Pillar, and holding a Branch of Laurel in his Right Hand. The same Honour appears upon another Medal of *Caracalla*, where *Apollo* is standing among four Pillars of the Frontispiece of his Temple. The same Representation is also upon the Medal of *Gordianus Pius*. The City of *Apollonia* continu'd

to be very considerable under the Emperor *Alexis Comnenus*; his Daughter *Ann* relates, that it was pillag'd by the *Turks* as well as *Prusa*.

We leave the Lake of *Abouillona* all the way on the Left to go to *Lopadi*, where we lay that Day, after having cross'd a large Plain. The River comes out of the Lake about two Miles above the City; but it is deep, and carries Boats, notwithstanding no body has now a long time caus'd it to be clear'd. We pass'd it at *Lopadi* upon a Wooden Bridge, to the Left of which are the Ruins of an antient Stone Bridge, which appears to have been well built. *Lopadi*, which the *Turks* call *Uluöat*, the *Franks* *Loubat*, and the *Greeks* *Lopadion*, contains but about two hundred Houses, of a very poor Appearance; nevertheless this Place was considerable under the *Greek* Emperors. Its Walls, which are almost ruined, were defended by Towers, some round, some of five sides, and some triangular; the Circumference is almost square. There are Pieces of antique Marble Pillars, Capitals, Bass-Reliefs, and Architraves, but all broken and much abus'd. The Caravansera where we lodg'd was very dirty and ill-built, though there are some old Capitals and Bases of Marble.

The Emperor *John Comnenus*, who came to the Empire in 1118, built the Castle of *Loubat*, when he was about to fight the *Persians*: 'tis at present almost quite demolish'd. *Nicetas* affirms, that this Emperor built the City of *Lopadion*, when he went to retake *Castiancone* upon the Coast of the *Black-Sea*. All this may be easily reconciled, by saying that *John Comnenus* built the Castle in one of his Journeys, and the Walls of the City in another: For it is certain, that this City is antienter than that time, seeing it was plun-

plunder'd by the *Mohometans* under the Emperor *Andronicus Comnenus*, who reign'd in 1081. The Marble Remains which are found, shew that it was older than the *Comneni*, unless they have been brought by Water from the Ruins of *Apollonia*. Indeed there is some probability, that the Inhabitants of this Place, for the convenience of their Commerce, did gradually remove to the Place where *Lobat* stands, and that they call'd it *Apollonia*, after they had forsaken the antient *Apollonia*, which stands upon the biggest Isle we before spoke of: for *Ann Comnena* relates, that under *Alexis Comnenus*, *Helian*, a famous *Mahometan* General, seizing *Cyziqua* and *Apollonia*, the Emperor sent thither *Euphorbenus Alexander*, to drive him thence. *Alexander* made himself Master of *Apollonia*, and *Helian* was forc'd to retire into the Castle; but the Succours appearing, the Christians rais'd the Siege: and as they were about to retreat by the Sea, *Helian*, who was Master of the Bridge, hemm'd them in by the River, and cut them to pieces. *Opus*, who commanded the Army after the Defeat of *Euphorbenus*, repair'd this Loss; he not only took *Apollonia*, but oblig'd *Helian* to surrender himself, and sent him to *Constantinople*, where he became a Christian, with two of his most famous Generals. This seems to prove that *Lopadi* had taken the Name of *Apollonia* at that time.

*Andronicus Comnenus* sent an Army to *Lopadi*, to reduce the Inhabitants to their Duty; who, after the Example of those of *Nicé* and *Prusa*, had revolted from him. After the taking of *Constantinople* by the Earl of *Flanders*, *Peter de Bracheux* put to flight the Troops of *Theodorus Lascaris*, who had *Lopadi* by the Peace made with *Henry*, Successor of *Baldwin*, Earl of *Flanders*, and first *Latin* Emperor of the East.

After the great *Otboman* had defeated the Governour of *Prusa*, and the neighbouring Princes, who had form'd themselves into a League to stop the Progress of his Conquests, he pursued the Prince of *Teck* to the very Bridge of *Lopadi*, and sent the Governor of the Place word, That if he did not send him his Enemy with his Throat cut, he would pass the Bridge, and destroy all with Fire and Sword. The Governor answer'd, That he would satisfy him, provided he would swear, that neither he nor any of his Successors should ever pass that Bridge. Indeed, since that time the *Ottomans* always pass that River by Boat. *Otboman* caused the Prince of *Teck* to be hew'd to pieces in sight of the Citadel, and took possession of the Place. *Lopadi* is as famous in the *Turkish* History for the Defeat of *Mustapha*, as the *Rhyndacus* in the *Roman* History for that of *Mithridates*.

The General, who was just beaten at *Cyziqua*, being inform'd that *Lucullus* besieg'd a Castle in *Bitbynia*, march'd thither with his Horse and the remainder of his Foot, designing to surprize him. But *Lucullus* having Intelligence of his March, surpriz'd him, notwithstanding the Snow and Rigour of the Season. He beat him at the River *Rhyndacus*, and made so great a Slaughter among his Troops, that the Women of *Apollonia* came out of the City to plunder the Dead, and steal their Baggage. *Appian*, who agrees to this Victory, forgot the chief Circumstances, which *Plutarch* has related.

As to the Battel which *Amurat* won over his Uncle *Mustapha*, Authors relate it differently: *Ducas* and *Leunclave* pretend that *Amurat* destroy'd the Bridge at *Lopadi*, to hinder his Uncle from coming to him. We saw the Remains of it; and ever since that time they have had a  
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Bridge of Wood, over which they pass to the City. *Mustapha* finding himself abandon'd by his Allies, thought only of passing into *Europe*. *Calcondylas* affirms, that *Amurat* caused a Bridge to be made over the River. *Leunclave* may be read concerning the other Particulars of the Action; for he pretends there was a bloody Combat, and that *Mustapha* was the Aggressor.

M. *Spon* had no reason to take the Lake of *Lopadi* for the Lake *Ascanius*, no more than to affirm, that the River of *Lopadi* throws it self into the *Granicus*. The Lake *Ascanius* is the Lake of *Nice*, which the *Greeks* call *Nixaca*, and the *Turks* *Ismich*. M. *Tavernier* says, that this Lake is called *Chabangioul*, because of the City *Chabangi*, which stands upon the Borders of it, five or six Miles from *Nice*. *Strabo* places the Lake *Ascanius* near this City. As for the *Granicus*, it is far enough off from *Lopadi*, as we shall see; and we observ'd the Mouth of the *Rhyndacus* by an Island which the Antients call'd *Besbicos*.

We staid at *Lopadi* the next Day, the 10th of *December*, because five Jewish Merchants of *Prusa*, who had the same Carrier with us, had made their Bargain to rest the Sabbath-Day: So we quitted the great Caravan, and were but six Persons with Fulees, namely, us three, two Carriers, and the Jews, who all together had but one very indifferent Carabine with a Lock, very foul, and which we could not charge for want of a Gun-stick. The good People were so much afraid of the *Turks*, that they hid themselves as soon as they saw any of them at a distance. When they could not hide themselves, they put off their Turbant with the white Sesse. We took white Turbants at *Angora*, that we might not be taken for *Franks* by the Robbers, who use such without Mercy. We met five



arm'd with Lances between *Prusa* and *Lopadi* ; but they pass'd away very quietly.

The next Day, the 11th of *December*, we continued our Route in *Michalicia*, which is part of the *Mysia* of the Antients, and travell'd till Two of the Clock in a great Plain, well cultivated, with some small Hills on it, cover'd with Woods: But in our way we saw only *Squeticui*, a poor Village, to our Right. We had on our Left a Well with Buckets, for the Conveniency of Travellers. Afterwards we pass'd a small River, which throws it self into the *Granicus*, and quickly found our selves upon the Banks of this River. The *Granicus*, whose Name we shall never forget so long as *Alexander* shall be remember'd, runs from South-east to North, and afterwards towards the North-west, before it falls into the Sea. Its Banks are very high on the West-side ; so that the Forces of *Darius* had a considerable Advantage, had they known how to use it. This River, so famous for the first Battle the greatest Captain of Antiquity gain'd upon its Banks, is at present call'd *Sousfoughbirli*, which is the Name of the Village by which it passes. We passed the *Granicus* upon a Wooden Bridge, which did not seem to us very safe. The Caravanferas of *Sousfoughbirli* are vile Stables with Benches, which are but two feet high, and but just broad enough to lie down cross-ways ; ill pav'd, full of Filth, with very bad Chimneys, five or six feet from one another. There are however some Pillars, and antient Marbles in the Village, but without Inscriptions. The *Agnus Castus* and *Yellow Daffodil* are common upon the Banks of the *Granicus*. M. *Wheeler* took this *Daffodil* for that with the fistulous Leaves : But I don't understand how he could suppose that *Alexander* met the Army of *Darius* upon the



*Granicus* upon this side of Mount *Taurus*, near the *Euphrates*.

The 12th of *December* we set out at half an Hour past Four in the Morning, and arriv'd after twelve Hours Journey at *Mandragoia*, a sorry Village; which we should not have cast our Eyes on, had there not been some old Marbles. The Pillars of the Caravansera where we lodg'd, as old as they are, are but rough form'd, and, according to appearance, will remain a great while in the same Condition.

These Remains of Antiquity have caused M. *Spon* to conjecture, that *Mandragoia* may be the City of *Mandrapolis*, which *Pliny* speaks of. To go from *Sousoughirli* to *Mandragoia* we cross'd a Mountain, which M. *Wheeler* took for Mount *Timnus*; And we could not discover any of the Ruins of that antient Citadel, which it's pretended *Alexander* caused to be built after the Battle of the *Granicus*, because we set out before Day. Mount *Timnus* is not very high, but very wide; and its Sides are cover'd with small Oaks, Spanish Junipers, and *Adrachnes*. The Iron-Gate is a very bad forsaken Caravansera in one of its Valleys, upon a Brook, which runs towards the *Levant*: We happily pass'd all these at a time when the Robbers could not keep the Field.

The 13th of *December*, after a Route of ten Hours, through Defiles fill'd with Oaks, Pines, and *Phillyrea*, which they often burn to encrease the Pasturage, we lay at *Courougoulgi*, and found about half way from *Mandragoia* the Village of *Tchoumlekechi*. There are nothing but Storks Nests upon the Caravanseras of this Route. These Nests are like great Baskets, hollow'd in Form of a Basin, made up of Branches of Trees laid confusedly together. The Storks come there every Year to hatch their Young; and the

People of the Country, far from driving them away, have so great a Veneration for them, that they don't dare touch their Nests. A Stranger would be ill us'd if he should venture to shoot at them.

As to the Brook which runs a little way from *Mandragora*, and which M. *Spon* took for the *Granicus*, 'tis the *Fourtissar*, which falls from Mount *Timnus*, and which may be the *Caicus* of the Antients. We ate this day, the first time, of the Fruit of the *Adrachne*: This Fruit is very thin upon Bunches, which are branch'd and purpurine, almost oval, half an inch long, chagrin'd with flat Seeds, whereas those of the *Arbut-Tree* have pointed Seeds. That of the *Adrachne* ends in a small blackish Nib, half a line long: The Flesh of it is reddish, inclining to an orange, yellowish within, more or less agreeable to the Taste, according to the Condition of the Fruit. They seem to me rougher than those of the *Arbut-Tree*: Nevertheless they are of the same Make, divided into five Chambers, each fill'd with a fleshy *Placenta*, charg'd with Seeds one line long, brown, pointed at the Ends, a little crooked, and, as it were, triangular in their length: The Flesh of these Kernels is whitish.

The *Origany*, which M. *Wheeler* observ'd upon Mount *Sypilus*, is very common in all these Parts; as are likewise the *Sage of Candia*, mention'd by *Clusius*; the *Thyme of Crete*, spoken of by the Antients; the *Turpentine*, the *Echinophora* of *Columna*, the *Aster Tomentosus*, *Verbasci Folio*, the *Valeriana Tuberosa* *Imp.* and many other fine Plants.

The 14th of *December* we travelled but about six Hours, and pass'd over a Mountain not so high and rugged, extended, and divided by many little Dales, full of great and small Oaks,

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Oaks, mix'd with some *Pines* of *Tarara*, *Phillyreas*, *Adracbne*, *Turpentine-Trees*. We arriv'd at *Baskelambai*, a pretty handsome Borough, where we ate good Winter-Melons, as long as those of *Vera* in *Spain*; but their Flesh is white, not vi-  
nous, tho' otherwise very pleasant. We pass'd two Rivers before we came to *Baskelambai*; this Place is situate on a well-cultivated Plain, and they drive a great Trade in Cotton.

The 15th of *December* we continu'd our Jour-  
ney in the Plain of *Baskelambai*, where runs a small River. We afterwards ascended a flat Mountain, and enter'd upon the great Plain of *Balamont*, where they cultivate a great deal of Cotton. *Balamont* was our Inn, after a Journey of eight hours. 'Tis a handsome Place, upon a Brook which runs to the South-West. There are several broken Pillars in this Plain; and the two Caravanseras of *Balamont*, which are separated only by a large Court, are full of Pillars of Marble and Granate, which support its Beams. They have even heap'd together Pieces of Pillars mingled with Capitals and Bases, which make but a very ill Performance. We observ'd in the Village a Capital so well made, that I could not forbear having it ingrav'd. The Hills, which are to the right and left, have between them very fine Plains sow'd with Cotton. *Ackissar*, or the ancient *Tbyatira*, which is one of the seven Churches in the *Apocalypse*, is to the left of the Road from *Balamont*. *Kircagan* is a great Mountain, an Hour and a half from *Baskelambai*, where there is another *Ackissar*. The *Turks* much use the Names of *Ackissar* or *Karaisar*, that is to say, *White Castle* or *Black Castle*; of *Eskissar* or *Jenissar*, *Old Castle* or *New Castle*, according as they fancy.

The 16th of *December* we travell'd from *Thrace* in the Morning till Noon, in a pretty flat Country terminated by this great Plain of *Magnesia*, bounded on the South by Mount *Sypilus*; and this Mountain, tho' very wide from the East to the West, seem'd not by far so high as Mount *Olympus*: the highest Top of *Sypilus* is to the South-East of *Magnesia*, and this City is not much more than half so big as *Prusa*. These two Cities are like one another only in Situation; for there are neither good Churches nor Caravanferas in *Magnesia*, and they trade only in Cotton. Most of the Inhabitants are *Mahometans*. The *Jews*, who are more numerous than the *Greeks* or *Armenians*, have but three Synagogues. The Citadel is so much neglected, that it runs to ruin; as does the Seraglio, whose Ornaments are nothing but some old Cypress-Trees. The Ver-  
 dure is much finer in the Neighbourhood of *Prusa*, and Mount *Sypilus* is not to be compared to Mount *Olympus*; and also the River of *Hermus*, which seem'd to us to be much bigger than the *Granicus*, is a great Ornament to the whole Country. This River receives two others into it, whereof one comes from the North, and the other from the East. It runs half a league distant from *Magnesia* under a Bridge of Wood, supported by Piles of Stone. After having travers'd the Plain from the North-North-East towards the South, it makes a great Elbow before it comes to the Bridge; and running to the South, throws itself into the Sea between *Smyrna* and *Phocæa*, as *Strabo* has well observ'd; while all our Geographers make it empty itself into the bottom of the Gulph of *Smyrna*, on this side the Plain of *Menimen*. This River forms at its mouth great Banks of Sand, for which reason, the Vessels which come into the Bay of *Smyrna* are

are obliged to keep along the Coast, and to pass in view of the old Castle upon the Shore.

We pass'd the Morafs between *Hermus* and *Magnesia*, over a fine Causey of about a quarter of a league long, in which they have used a great many antique Marbles and Jaspers; there are some in the Walls of the City, but we found no Inscriptions. The Plain of *Magnesia*, tho' of a surprizing Beauty, is almost cover'd over with Tamarisks, and is not well cultivated, except on the East-side: Its Fruitfulness is express'd by a Medal in the King's Cabinet; on one side is the Head of *Domitia*, Wife of *Domitian*; on the other, a River lying down, holding a Bow in his Right-Hand, and the Horn of Plenty in his Left. *Patin* has given us one of the like figure: *Strabo* also observes, that *Hermus* is one of those Rivers which fatten the Earth with their Mud.

They burn nothing in this City but the Wood of *Adrachne*, with which they are supply'd from Mount *Sypilus*. The *Jewish* Merchants of our Caravan oblig'd us to lie by the 17th of *December*; and to make up for the Loss of Time, provided us with good Wine among their Brethren there, at eight Parats for a thousand Drachms, as they speak; these thousand Drachms weigh two Oques, that is, five Pounds. It was very cold, and the North Wind blew very hard, but it did not freeze.

We amused ourselves this day with herborizing upon Mount *Sypilus*, which is very steep on the North-side; and among the Plats of Laurel-Roses and *Adrachne*, we found upon the Precipices several rare Plants which we had seen in *Candia*, especially the *Facea*.

The Goddess *Sypilene* took her Name from this Mountain; or rather *Cybele*, the Mother of the Gods, was named *Sypilene*, because she was worship'd

worship'd in a particular manner upon Mount *Sypilus* : therefore 'tis not strange that we see so many Medals of *Magnesia*, on the Reverse of which this Goddess is represented, sometimes on the Frontispiece of a Temple with four Pillars, and sometimes in a Chariot. They also in Affairs of importance were used to swear by the Goddess of Mount *Sypilus*; as appears by that valuable Marble at *Oxford*, on which is cut the League of *Smyrna* and *Magnesia*, upon the *Meander*, in favour of King *Seleucus Callinicus*.

From the top of Mount *Sypilus* the Plain shows admirable, and one sees with abundance of pleasure the Course of the River. Sometimes we thought on the great Armies of *Agésilas* and *Tissaphernes*, sometimes those of *Scipio* and *Antiochus*, who disputed the Empire of *Asia* upon these large Plains. *Pausanias* affirms, that *Agésilas* beat the Army of the *Persians* by the side of the *Hermus*; and *Diodorus Siculus* relates, that the famous General of the *Lacedemonians*, descending from Mount *Sypilus*, went and ravaged all the Neighbourhood of *Sardis*. *Xenophon* says, the Battel was fought by the side of the *Pactolus*, which throws itself into the *Hermus*.

As to the Battel of *Scipio* and *Antiochus*, it was fought between *Magnesia* and the River *Hermus*, which *Titus Livy* and *Appian* call the River of *Phrygia*. This great Action, which gave the *Asiatics* so high an opinion of the Roman Valour, was perform'd in the Road from *Magnesia* to *Thyatira*, the Ruins whereof are at *Ackissar* or *White Castle*. *Scipio* had caused his Troops to advance on this side; but having intelligence that *Antiochus* was encamp'd advantageously about *Magnesia*, he pass'd the River with his Army, and forced the Enemy to come out of their Trenches, and give him Battel. There were,

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says *Florus*, in this King's Army. Elephants of a prodigious Bigness, who shin'd with Gold, Silver, Ivory, and Purple, with which they were cover'd. This Battel, which was the first the *Romans* won in *Asia*; secur'd them the Country till the Wars of *Mitbridates*.

After the Taking of *Constantinople* by the Earl of *Flanders*, *John Ducas Vatatzze*, Son-in-law and Successor of *Theodorus Lascaris*, fix'd the Seat of his Empire at *Magnesia*, and reign'd there three and thirty Years. The *Turks* made themselves Masters of it under *Bajazet*; but *Tamerlane*, who took him Prisoner in the famous Battel of *Angora*, after having plunder'd *Prusa*, and the Places thereabout, came to *Magnesia*, and caus'd all the Riches of the Cities of *Lydia* to be carried thither.

The *Sicilian* War being at an end between the Count *de Valais*, and *Frederick* King of *Sicily*, Son of *Peter* of *Arragon*, the *Catalans*, who had serv'd under *Frederick*, enter'd themselves among the Troops of *Andronicus*, Emperor of *Constantinople*, who was at war with the *Turks*. *Roger de Flor*, Vice-Admiral of *Sicily*, came into *Asia*, at the head of the *Catalans*, and beat the *Mahometans* in 1304, and 1305: but the Disorders and Violences committed by the *Catalans* against the *Greeks*, having oblig'd those of *Magnesia*, supported by *Ataliotes* their Governour, to rise against the Garrison of the *Catalans*, and cut their Throats; *Roger*, who had left his Treasures there, came and besieged the Place, which defended it self so well, that he was forc'd to retreat.

*Amurat II.* chose *Magnesia*, wherein to spend the Remainder of his Days in quiet, after he had plac'd his Son *Mahomet II.* upon the *Ottoman* Throne; nevertheless the Wars which the King of *Hungary*, and *John Hunniades*, rais'd against him

him in *Europe*, forc'd him to quit his Retirement, for his Son was too young to bear the Burden. *Amurat* pass'd the Canal of the *Black-Sea* at *Neocastron*, came to *Adrianople*, and march'd against the Christian Princes: the King of *Hungary* was kill'd, and *Hunniades* put to flight.

After this signal Victory, the Visiers, by their Instances, prevail'd with the Sultan to take upon him the Administration, and *Mahomet* retir'd to *Magnesia*. The *Turks* made a small Province of the Country about this Place, whereof *Magnesia* was the Capital, and where *Corcut* Son of *Bajazet II.* reign'd. The great *Solyman II.* also resided at *Magnesia*, till the Death of his Father. Sultan *Selim* made himself Master of it, and drove out another *Corcut*, an *Ottoman* Prince. There is no *Bassa* at *Magnesia*, but one *Mouffelin* and one *Sardar* are there in Command. The *Greeks* there are very poor, and have but one Church.

The 18th of *December* we again ascended *Mount Syphilus*, to go to *Smyrna*. The Way is rough, and the Mountain is very steep. *Plutarch* likewise says it was call'd the *Thunder-Mountain*, because it thundred there more frequently than in other Places thereabout; and it is probably for this reason, that at *Magnesia* they have stamp'd Medals of *M. Aurelius*, *Philip the elder*, *Herennia* and *Etruscilla*, whose Reverse represents *Jupiter* arm'd with Thunder-bolts. After eight Hours Journey, we arriv'd at *Smyrna*. There is nothing commoner in this Route, than the *Adrackne*; with it they heat Ovens, and cover the tops of Garden-Walls and Vineyards, to secure them from the Rains.

*Smyrna* is the finest Port at which one can enter into the *Levant*, built at the bottom of a Bay, capable of holding the biggest Navy in the World. Of the seven Churches in the *Apocalypse*,  
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'tis the only one which remains in any Reputation: It owes this Advantage to St. Polycarp, to whom St. John, who had rais'd it into a Bishoprick, writ by Command of our Lord, *Be thou faithful unto Death, and I will give thee a Crown of Life.* The other Cities St. John counsel'd by our Lord's Command, are either miserable Villages, or utterly ruin'd. The illustrious City of *Sardis*, so renowned for the Wars of the *Persians* and *Greeks*; *Pergamus*, the Capital of a fine Kingdom; *Ephesus*, which gloried in being the Metropolis of all *Asia*; these three famous Cities are small Boroughs built with Clay and old Marbles. *Thyatira*, *Philadelphia*, *Laodicea*, are not known but by some remaining Inscriptions, wherein we find the Names mention'd.

*Smyrna* is one of the largest and richest Cities of the *Levant*. The Goodness of the Port, so necessary for Trade, has preserv'd it, and caus'd it to be rebuilt several times, after it had been destroy'd by Earth-quakes. 'Tis as it were the Rendezvous of Merchants from the four Parts of the World, and the Magazine of the Merchandize they produce. They reckon fifteen thousand *Turks* in this City, ten thousand *Greeks*, eighteen hundred *Jews*, two hundred *Armenians*, and as many *Franks*. The *Turks* have nineteen Mosques, the *Greeks* two Churches, the *Jews* eight Synagogues, the *Armenians* one Church, and the *Latins* three Convents of Religious. The *Latin* Bishop has but an hundred *Roman* Crowns Income; the *Greek* Bishop has one thousand five hundred *Piasters*. Tho' the *Armenian* Bishop subsists barely on the Alms of those of his Nation, he is better provided for than all the Christian Prelates. They gather these Alms on Festivals and Sundays, and they say it amounts to six or seven Purcs a year.

The

The Situation of *Smyrna* is admirable. The City extends itself all along the Shore, at the foot of a Hill which commands the Port. The Streets are there better enlightned, better pav'd, and the Houses better built than in other Cities upon the Continent. The *Franks* Street, which is the finest in *Smyrna*, runs all along the Port. It may be said it is one of the richest Magazines in the World: the City is plac'd in the Center of the Trade of the *Levant*, eight days Journey from *Constantinople* by Land, and four hundred Miles by Water; five and twenty days Journey from *Aleppo*, by the Caravans; six days Journey from *Cogna*, seven from *Cutaya*, and six from *Satalia*.

There is no *Bassa* in *Smyrna*, but only one *Sa-dar*, who commands two thousand Janizaries, lodg'd in and about the City. Justice is administred there by a *Cadi*. The *French* in 1702 had about thirty Merchants there well settled, without reckoning many other *Frenchmen*, who drive a less considerable Trade. The *English* were as numerous, and their Trade flourishing.

At the time when we were at *Smyrna*, the *Dutch* were not above eighteen or twenty Merchants, well settled, and much esteem'd. There were but two *Genoese*, who traded under the Protection of *France*. There was a Consul from *Venice*, tho' there was not one Merchant of that Nation. It was Signior *Lupazzolo*, a venerable old Man, of one hundred and eighteen Years of Age, who boasted he was in the third Century of his Life, for he was born about the End of 1500, and we look'd upon him as the Head or the oldest of all Mankind. He was of a middling Stature, and square; he died a little after. They said he had near sixty Children of five Wives he had married, without reckoning his Mistresses



Mistresses and Slaves, for the good Man was of an amorous Disposition. It is very certain that his eldest Son died before him at the Age of eighty-five, and the youngest of his Daughters was but six Years old at that time.

The Caravans of *Persia* are continually arriving at *Smyrna* from *All-Saints* to *May* and *June*. They bring thither sometimes near two thousand Bales of Silk a Year, without reckoning the Drugs and Cloths. Our *French* bring from thence *Cochineel*, *Indigo*, *Sarsaparilla*, *Brasil*, *Campechy*, *Verdigrease*, *Almonds*, *Tartar-Powder*, *Cinnamon*, *Cloves*, *Ginger*, *Nutmegs*. Cloths of *Languedoc*, *Serges of Beauvais*, *Serge de Nismes*, *Pinchinats*, the *Satins of Florence*, *Paper*, fine *Tin*, good *Steel* and *Enamels of Nevers*, go off very well there. Before our Trade was settled thither, the Merchants of other Nations call'd us *Mercanti di Barretti*, because we then, as now, furnish'd them with almost all their woollen Bonnets and Caps. We also carried thither Earthen-Ware, but the greatest Quantity comes thither from *Ancona*. The *French* Foines are much in esteem there, especially those of *Dauphine*, which are us'd for Furs. A Fur for a Vest is sold from fifty to eighty Crowns: they mix those of the deepest Colours with the Samour, which is the Sable or Foine of *Muscovy*. They use more of these Foine-Skins, which are brought from *Sicily*, than of those which come from *France*; but they are cheaper, because those from *France* are upon the foot with the Foines of *Armenia* and *Georgia*.

Besides the Silks of *Persia*, and the Thread made of the Goats-Hair at *Angora* and *Beibazar*, which are the richest Commodities of the *Levant*, our Merchants bring from *Smyrna* Cotton spun, or *Caragack*, Cotton rough in Bags, fine Wool-  
lens,

lens, Bastard-Woollens, and those of *Metelin*, Nut-Galls, Wax, Scammony, Rhubarb, Opium, Aloes, Tutty, Galbanum, Gum-Arabick; Gum-Adragant, Gum-Ammoniack, Semen-contra, Frankincense, Zedoaria, large and ordinary Carpets.

The whole Trade is carried on by the Interposition of *Jews*; one can buy or sell nothing but what must pass through their Hands. We may call them *Cbifous*, and miserable, but 'tis they put all into motion. We must do them justice, and own they have better Capacities than other Merchants; besides, they live at *Smyrna* well enough, and make a very handsome Appearance, which is very extraordinary among a People who study nothing but how to save. Foreign Merchants live together very genteelly, and don't fail in any Visits of Ceremony or Decency. The *Turks* are seldom seen in the *Franks* Street, which is the whole Length of the City. When we are in this Street, we seem to be in *Chrifendom*; they speak nothing but *Italian, French, English* or *Dutch* there. Every body takes off his Hat, when he pays his Respects to another. There one sees Capuchins, Jesuits, Recolets. The Speech of *Provence* shines there above all others, because there are more from *Provence* than any other Parts. They sing publickly in the Churches; they sing Psalms, preach, and perform Divine Service there without any trouble; but then they have not sufficient regard to the *Mahometans*, for the Taverns are open all Hours, Day and Night. There they play, make Good-Cheer, dance after the *French, the Greek, and the Turkish* Manner. This Quarter would be very fine, if there was a Key at the Port; but the Sea beats up to the very Sides of the Houses, and the Boats enter, as I may say, into the very Warehouses.

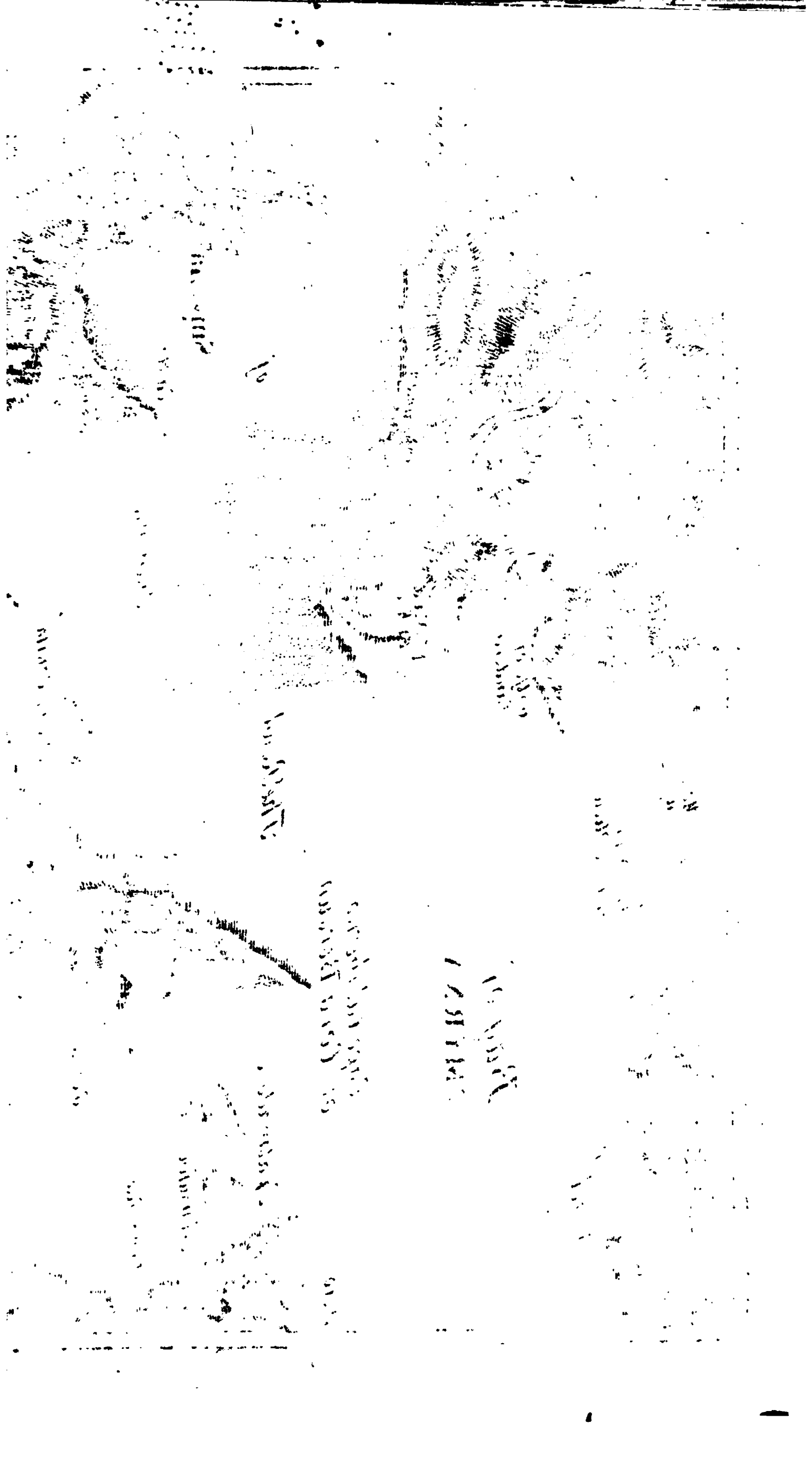
M. Royer

M. Royer, our Consul, maintains the Honour of our Nation there very worthily; he dwells in a small Palace, where Men of Fashion are receiv'd very agreeably: he is withal very well made, wise, of good Parts, generous, and applies himself very much to every thing which regards the Honour or Interest of the *French*. As he had the Complaisance to lodge us in his House, we were there when the *English* and *Dutch* Merchants came to wish him a merry Christmas. His Bufet was well furnish'd; for besides the Wines of the Country, there was plenty of *French*, *Italian*, and *Spanish* Wines; there was no want of Liquors, or the different Fruits, according to the Season: thus they spent the Feast, to which our chief Merchants were invited for the Honour of our Nation. After the ordinary Compliments were over, they gave every body to drink; and you must pledge, or seem to do so by putting the Glass to the Mouth. The Consul was oblig'd to drink above a hundred times of all sorts of Wine. When the *English* and *Dutch* were retir'd, came the *Greeks* and *Armenians* in their turn. Our Merchants go likewise to make their Compliments to the *English* and *Dutch* Consuls, by whom they are receiv'd much in the same manner; that is to say, with Bottles and Flaggons; but by good luck not on the same Day, for they reckon according to the Old Stile. The Consuls don't visit one another upon these occasions, but satisfy themselves with sending their mutual Compliments by their Interpreters.

After we had rested ourselves some days at M. Royer's, where we found every thing we could wish for, to make amends for what we had undergone in such long Journeys; that is to say, abundance of Good-Cheer, charming Converse,

tion, all the Gazettes, and a Library, we went to take a walk by the side of the Castle, which stands on the shore, with the Chancellor of the Nation and some of his Friends well arm'd, as were likewise their Servants. This Precaution is necessary when there are any *Barbary* Vessels near *Smyrna*; for the Soldiers and Seamen, who ramble about upon the shore, seize on Persons as soon as they perceive they have discharg'd their Fuzees at any sort of Game.

The Castle, of which I have the honour to send you a Plan, is a square Fort, whose Sides are about a hundred Paces long, flank'd with four mean Bastions, and defended by a square Tower, which stands in the middle: the Inclosure of it is low, with Battlements; the Cannon, which are without Carriages, are as big as at the Castles of the *Dardanelles*. This Place is surrounded with Marshes, which are passable, and full of Snipes. After having pass'd a small Forest of Olives, we found at the foot of one of the Hills which face the Road where the Ships ride, some hot Baths almost abandon'd. Perhaps these are the same *Strabo* speaks of, in his Description of the Places which lie in the way between *Cazomene* and *Smyrna*: this Author assures us, that he there found a Temple of *Apollo*, and hot Water. Of the ancient Building of these Baths, which were very fine, if we may judge by the Ruins, there remains nothing at present but one little Cellar, in which is the Reservoir into which two Pipes empty themselves, one of hot Water, the other of cold. These Baths are to the South-East of *Smyrna*, but the Water seem'd not so hot as that at *Milo*. As for the Temple of *Apollo*, it can't be far off, and the *English* Consul's Chaplain assur'd me he had discover'd the Ruins of it. He is a pretty Gentleman, and a good Antiquary.





ry : I communicated to him the Inscriptions I had copy'd at *Angora*. We were at my Return from *Ephesus* to have had some Conversations upon our Discoveries, but during my absence he went to *Constantinople* to my Lord *Paget*, and then into *England* ; so that I learnt nothing more of the Temple of *Apollo*. I hope Mr. *Sherard*, who is at present Consul of that Nation, will inform us of all the Antiquities of *Smyrna*, and the Places adjacent ; for he is a very learned Man, and full of Zeal for the Perfection of the Sciences : he has given me some light into the Situation of *Clazomene*, and its Islands.

*Clazomene*, which they take to be the Village of *Vourla*, was an illustrious City in the flourishing time of *Greece*, and had a great part in the *Peloponnesian War*. The *Persians* thought it so necessary for their Designs, that they not only seiz'd on it, but likewise took care to reserve it to themselves in that famous Peace of *Antalcidas*. *Augustus* is call'd the Founder of this City, upon a Medal in the Elector of *Brandenburgh's* Cabinet ; but this Emperor was only the Restorer of that Place. *Clazomene* formerly kept *Smyrna* and all the Country about the Bay in so much awe, that *Tzachas*, a famous *Mahometan* Corsair, was oblig'd to get possession of it, when he fix'd himself at *Smyrna* under *Alexis Comnenus*.

One can't better set out the Situation of *Clazomene*, than by the Islands which are at the Entrance of the Bay of *Smyrna*, after doubling the Cape of *Carabouron*. *Strabo* reckons eight in number : *Pliny* speaks but of four ; they are near the shore, on this side the Castle. The *Turks* know them by the name of the Isles of *Vourla*.

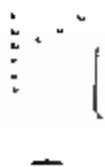
*Pausanias* says, that *Clazomene* was firm Land, and that the *Ionians* fortify'd it, to put a stop to the Conquests of the *Persians* ; however, they

were so terrify'd with their Progress, after the taking of *Sardis*, that they pass'd into one of the Isles overagainst the City, thinking themselves much safer there, because the *Persians* had yet no Fleet. Afterwards *Alexander* the Great made it a Peninsula, by a Jettee of two hundred and fifty paces long, on which they went from the Island to the Continent. To avoid the great and dangerous Tour of *Carabouron*, this great Prince open'd a Plain cross Mount *Mimas*, which led to *Erytbrea*, a famous City and Sea-Port overagainst *Scio*; so that disembarking at *Erytbrea*, they pass'd by this new Road to *Clazomene*, in the same manner as now disembarking at *Seagi* they go to *Smyrna* by Land, without entring the Bay. Perhaps *Seagi* is a Corruption of *Teus*, for the *Greeks* for the most part pronounce the *T* like *S*; of *Teus* they make *Seus*, and so *Seagi*. 'Tis a Country of good Wine. We had a Medal of *Augustus*, with a Legend of this City, and a Reverse representing *Bacchus* standing, clothed like a Woman, holding a Pitcher in his Right-hand, and a Thyrsus in his Left. By Flattery they have set round the Head of *Augustus*, that he was the Founder of this City.

The Antients call that Chain of Mountains *Mineas* which occupy the Peninsula, which they named *Myonnese*, or the *Isle of Field Mice*, where-with all the Coast of *Asia* is infested. The two principal Summits of this Mountain are call'd *the Brothers*, because they seem equal, and stand one by the other like Twins. The Country Folk call them *Pouffos*, that is *Breasts*, according to the Fancies of the ancient *Greeks*, who thought the Points of Mountains resembled Breasts. *M. Morel*, who surpass'd the greatest Antiquaries of his Time, by the wonderful Correctness of his Designs, thought *Clazomene* was the ancient City of *Grynium*,







*Grynium*, which gave the Name of *Gryneus* to *Apollo*. *Cybele*, the Mother of the Gods, was much worship'd at *Clazomene*, and bore the Name of the City, and as one may see upon the Medals of *Valerian*. They also there worship'd *Diana with white Eye-brows*, as we learn from some Medals of *Gallienus*. It would be very pleasant to go and rake among the Ruins of *Vourla*.

Some days after, we went to the old Castle of *Smyrna*, situate on a Hill which commands the City. The *Turks* have quite demolish'd one of the finest marble Theatres in *Asia*, which stood upon the Brow of this Mountain, on the side which looks to the Road where the Ships lie. They have used all these Marbles in building a fine Bezestein and a great Caravansera. The ancient Castle, built by *John Ducas*, is upon the top of this Hill; its Circumference is irregular, and favours of the Times of the later *Greek* Emperors, under whom they used the finest Marbles in the building of the Walls of Cities. One sees before the Gate of this Castle, a famous Tree, which the *Greeks* pretend to be a Shoot of *St. Polycarp's* Staff. As far as I can judge of it, at the beginning of *January*, by a Branch I cut off from it, which began to lose its Leaves, it is the *Micocoulier* which we observ'd in our Route of *Tocat*. To the right, and by the side of the Gate, is mortiz'd into the Wall the Bust of the pretended Amazon *Smyrna*, about three feet high, but it does not seem to have been ever very handsome; and the *Turks* have used it ill, by striking their Fuzees against it to break the Nose off. It is certain, this Bust has none of the Attributes of an Amazon; whereas on the Medals which are stamp'd with the Legend of this City, the Amazon who founded it is distinguish'd by an Ax with a double Edge, and a Shield. In the first

Times, the Figure of this Heroine was, as the Symbol of the City, as appears by the Reverse of the Medals which are stamp'd in token of the Alliances made between the *Smyrneans* and their Neighbours.

There is nothing in the Castle which is worth seeing; the *Turks* have built an ordinary Mosque there. Upon the North Gate there are two Eagles, very ill design'd, and an Inscription so high, that we could not read it. The Place where the Castle now stands, was taken up, in the flourishing time of *Greece*, by a Citadel under the protection of *Jupiter Acræus*, or who presided over lofty Places. *Pausanias* assures us, that the top of the Mountain of *Smyrna*, call'd *Carypbus*, gave the Name of *Caryphæus* to *Jupiter*, who had a Temple there. *M. de Camps* has a fine Medallion, whereon this God *Acræus* is represented sitting, as he is likewise on another Medal of *Vespasian*, where the same God sits, holding a Victory in his Right-hand, and a Spear in the other.

Many other Medals of *Smyrna* help us to know the Rank it held among the Cities of *Asia*. The Citizens boast, says *Tacitus*, to be the first in all *Asia*, who rais'd a Temple to *Rome* under the Name of *Rome the Goddess*, in the very Time while *Carthage* stood, and that there were powerful Kings in *Asia*, who as yet knew nothing of the *Roman* Valour. *Smyrna* was made *Neocore* under *Tiberius* with a great deal of distinction; and the most famous Cities of *Asia* having ask'd permission of that Emperor to dedicate a Temple to him, *Smyrna* was preferr'd to them. It became *Neocore* of the *Cæsars*, whereas *Ephesus* was only so of *Diana*; and at that time the Emperors were much more fear'd, and consequently more honour'd than the Goddesses. *Smyrna* was declared *Neocore* the second time under *Adrian*, as  
the

the *Oxford* Marbles shew. Again, it had the same Honour, and took the title of *First City of Asia* under *Caracalla*, which it retain'd under *Julia Mæsa*, *Alexander Severus*, *Julia Mamaea*, *Gordianus Pius*, *Otacilla*, *Gallienus*, and *Saloninus*.

Going out of the Castle, we went to see the Remains of the Circus, which are on the left. We pass'd before a Chapel half ruin'd; where they shew us the Fragments of the Tomb of St. *Polycarp*, who was the first Bishop of *Smyrna*; who not only had the happiness to be a Disciple of St. *John*, but was made a Bishop by the Apostles themselves. After having govern'd his Church a long time, he was burnt alive at the Age of Ninety-Five or Six, under *Aurelius* or *Antoninus Pius*. The Acts of his Life, say this holy Tragedy, was acted in the Amphitheatre of *Smyrna*; so that it is more probable it was done in the Theatre which we have been speaking of, than in the Circus we are going into.

This Circus is so much destroy'd, that no more of it remains, as I may say, but the Mould; they have carry'd away all the Marbles, but the Pit retains its ancient Figure. It is a kind of Dale of four hundred sixty-five feet long, and one hundred and twenty wide; the Top is terminated in a Semicircle, and the Bottom opens in a Square. This Place is made very pleasant by the Mouse-Ear, for the Waters don't stand there. We must not judge of the true Bigness of the Circus or Stadium by the Measures we have given; we know that this sort of Places were ordinarily but one hundred and twenty-five paces long, and that they were called *Diauli*, when they were twice as long. From this Hill we discover all the Champaign of *Smyrna*, which is perfectly fine; the Wines whereof were much esteem'd in the Times of *Strabo* and *Athenæus*.

Nothing can give a finer Idea of the Magnificence of the ancient *Smyrna*, than the Description *Strabo* has given of it. *When the Lydians*, says that Author, *had destroy'd Smyrna*, all that part, for about four hundred Years, was inhabited only in small Villages; but *Antigonus* rebuilt it, and afterwards *Lyfimachus*. 'Tis at present the finest City in Asia. One part is built upon the Mountain, but the greatest part stands in the Plain upon the Port, overagainst the Temple and Gymnasium of *Cybele*. The Streets are the most beautiful that can be, running at Right Angles, and paved with fine Stones. There are large and fine Porticos, a publick Library, and a square Portico, where stands the Statue of *Homer*; for the Inhabitants of *Smyrna* are very fond of having *Homer* to have been born there, and they have stamp'd a Copper Medailon, which they call *Homerion*. The River *Meles* runs along by its Walls. Among the other Conveniences of the City, there is a Port which may be shut up at pleasure.

Such was *Smyrna* in the Time of *Augustus*; and it seems as if they had not then built either the Theatre or the Circus, for *Strabo* would not have forgot them. So that *M. Spon* very well conjectures; that the Theatre was built under *Claudius*, for one finds the Name of that Emperor upon a Pedestal. *Strabo* informs us, that the *Lydians* had destroy'd a City more ancient than that which he describ'd; and 'tis of this that *Herodotus* speaks, when he says that *Giges*, King of *Lydia*, declared War with the *Smyrneans*, and that *Halyattes*, his Grandson, took it. It was afterwards ill used by the *Ionians*, surprized by the *Colophonians*; afterwards restored to its own Citizens, but dismember'd from *Æolia*. *M. Spon* writes, that this ancient *Smyrna* was between the Castle on the shore and the present City; there remain still some of its Ruins upon the Water-side.

The *Romans*, to preserve to themselves the finest Port in *Asia*, always treated the *Smyrneans* very kindly ; and they, not to expose themselves to the *Roman* Arms, carry'd it very fair with them, and were very faithful to them. They put themselves under their protection during the War with *Antiochus* ; only *Crassus*, the *Roman* Proconsul, was ever unfortunate near this City : He was not only overcome by *Aristonicus*, but taken and put to death : his Head was presented to his Enemy, and his Body bury'd at *Smyrna*. *Perpenna* soon avenged the *Romans*, and took *Aristonicus* captive. In the Wars of *Cæsar* and *Pompey*, *Smyrna* declared for the latter, and furnish'd him with Ships. After the death of *Cæsar*, *Smyrna*, which inclined to the side of the Conspirators, refus'd entrance to *Dolabella*, and receiv'd the Consul *Trebonius*, one of the principal Authors of the Dictator's death ; but *Dolabella* imposed upon him so well, that entering the City by night, he seiz'd him, and martyr'd him in two days. *Dolabella* however could not keep the Place ; *Cassius* and *Brutus* came thither to take their measures.

All that was pass'd was forgotten when *Augustus* was become peaceable Possessor of the Empire. *Tiberius* honour'd *Smyrna* with his good Will, and regulated the Rights and Privileges of the City. *M. Aurelius* rebuilt it after a great Earthquake. The *Greek* Emperors, who possess'd it after the *Romans*, lost it under *Alexis Comnenus*. *Tzachas*, a famous *Mahometan* Corsair, seeing the Affairs of the Empire very much embarrassed, seiz'd *Clazomene*, *Smyrna*, and *Phocæa*. The Emperor sent thither his Brother-in-law *John Ducas*, with an Army by Land, and *Caspax* with a Fleet. *Smyrna* surrender'd without striking a Blow ; that Government was given to *Caspax* ;

*Caspax*; who returning to the City, after he had been to accompany *Ducas*, was stabb'd with a Sword by one *Sarrasin*. This Wretch had robb'd one of the Citizens of a large Sum of Money, and seeing his Condemnation unavoidable, vented his Fury upon the Governour.

The *Mahometans*, in the Time of *Michael Paleologus*, who drove the *Latins* from *Constantinople*, seiz'd on almost all *Anatolia*. *Atin*, one of their chief Generals, took *Smyrna*, under *Andronicus* the elder. *Homur* his Son succeeded him; and as he was taken up in ravaging the Coasts of the *Propontis*, the Knights of *Rhodes* took possession of the Country about *Smyrna*, and built the Fort *St. Peter*. *Homur* return'd to *Smyrna*, and viewing the Fort, which was not yet finish'd, receiv'd a Wound with an Arrow, of which he died. During the Life of *Homur*, who was call'd the Prince of *Smyrna*, the *Latins* burnt his Fleet, and took the City. The Patriarch of *Constantinople*, who had been made by the Election of the Pope, judging it proper to say Mass in the principal Church, was there surpriz'd by *Homur's* Troops, who having put the *Latins* to flight, beheaded him in his Pontifical Habit, and massacred the Nobility who were about him. Some *Genoese* Historians refer an Expedition the *Genoese* made upon these Coasts, under the Doge *Vignosi*, to the Year 1346, wherein they added to their former Domains, *Scio*, *Smyrna*, and *Phoea*. It seems as if they did not keep *Smyrna* long, because *Morbassan* besieg'd it by Order of *Ocran II.* Emperor of the *Turks*, who had married one of the Daughters of the Emperor *Cantacuzenus*.

After the Battel of *Angora*, *Tamerlane* besieg'd *Smyrna*, and encamp'd very near to Fort *St. Peter*, which the Knights of *Rhodes* had built, and whither the greatest part of the Christians of *Ephesus*



*Ephesus* had retir'd. *Ducas*, who has given an account of this Siege, relates two Circumstances of it, which are very singular. 1. That *Tamerlane* caus'd the Entrance of the Port to be fill'd up, by ordering every Soldier to cast in a Stone. 2. That he had built there a Tower, after a new Order of Architecture, compos'd in part of Stone, and in part of dead Men's Skulls, rang'd in order like inlaid Work, sometimes full-fac'd, and sometimes sideways. After the Retreat of the *Tartars*, *Smyrna* remain'd in the power of *Cineites*, Son of *Carasupasi*, Commandant of *Ephesus*, who had been Governour of *Smyrna* under *Bajazet*. Nevertheless, *Musulman*, one of the Sons of *Bajazet*, jealous of the Greatness of *Cineites*, pass'd into *Asia* in the Year 1404, with design to humble him. *Cineites* made a strong League with *Caraman*, Sultan of *Iconium*, and *Carmian* another *Mahometan* Prince, but they made Peace without coming to an Engagement. *Cineites* had not such good Success with *Mahomet* I. another Son of *Bajazet*. *Mahomet* came to besiege *Smyrna*, which they had well fortified, and stor'd with Ammunition. *Cineites* retir'd to *Ephesus*, and the Great Master of *Rhodes* endeavour'd with all possible Expedition to repair Fort *St. Peter*, which *Tamerlane* had raz'd ; the City surrender'd after ten Day's Siege. *Mahomet* caus'd the Walls to be demolish'd, and beat down a Tower the Great Master of *Rhodes* had caus'd to be built at the Entrance of the Port. Since that time the *Turks* have remain'd peaceable Masters of *Smyrna*, and have rebuilt the Tower, or to speak more properly, have built a kind of a Castle on the Left of the Entrance into the *Galley-Port*, which is the ancient Port of the City.

We walk'd out at the other end of *Smyrna*, at the end of the *Franks* Street, toward the Gardens,

which are water'd by the River *Meles*. 'Tis the noblest Stream in the World, in the Republick of Letters. The \* greatest Poet was born upon its Banks, and as the Name of his Father was unknown, he bore the Name of this River. A fair Adventurer, nam'd *Critbeis*, driven from the City of *Cuma*, by the Shame of finding herself with Child, and being destitute of Lodging, came to lie in here. Her Child afterwards lost his Sight, and was therefore called *Homer*, that is to say, *Blind*. It is not necessary to say his Mother married *Pbanius*, a Schoolmaster and Musician of the City. An ingenious Woman never wanted a Husband. *Smyrna*, illustrious for the Birth of so great a Poet, did not only erect a Statue and Temple to him, but likewise stamp'd Medals with his Name. *Amastris* and *Nice*, its Allies, did the like, one with the Head of *M. Aurelius*, and another with the Head of *Commodus*. As for the River *Meles*, tho' it hardly turns two Mills, I leave you to guess whether it was forgot upon these Medals. It is become a very poor one since the Time of *Pausanias*, who calls it the *fine River*. This Stream, at the Head of which *Homer* employed himself in a Cavern, is represented upon a Medal of *Sabin*, under the Figure of an old Man, leaning with his Left Hand upon an Urn, holding an Horn of Plenty in his Right. It is also represented upon a Medal of *Nero*, with the simple Legend of the City, as likewise upon those of *Titus* and *Domitian*.

A Mile or thereabouts on the other side the *Meles*, in the Road to *Magnesia*, to the Left in the middle of a Field, they still shew the Ruins of a Building they call the *Temple of Janus*, and which *M. Spon* suppos'd to be that of *Homer*; but since the Departure of that Traveller, they

\* Melesigene born on the Banks of the *Meles*.



- The Castle of Ephesus or of Aiasalouc inhabited by Turks. —*
- 1. The Ruins of an older Castle with a Gate of Bas-reliefs. —*
- 2. The Church of S.<sup>t</sup> John converted into a Mosque. —*
- 3. The Town of Aiasalouc inhabited by Turks. —*
- 4. A ruin'd Aqueduct —*
- 5. The Ruins of y<sup>e</sup> Temple of Diana. —*
- 6. The Remains of y<sup>e</sup> Gate where is y<sup>e</sup> Inscription Aconcoroni at y<sup>e</sup> head of y<sup>e</sup> River. —*
- 7. The Prison of S.<sup>t</sup> Pol, —*
- 8. A Morais at y<sup>e</sup> head of which stood Diana's Temple. —*
- 9. Ruinas & Square Piece of Marble —*
- 10. Ruines & Columns at the Mouth of the Caistor. —*
- 11. The Lake. —*
- 12. A Fisherman's House. —*
- 13. A Ferry where they pass y<sup>e</sup> River to go from Scalanova to Smyrna. —*
- 14. The Bridge & Road from Ephesus to Smyrna. —*
- 15. The Road from Ephesus to Scalanova. —*
- 16.*



have utterly demolish'd it, and that Quarter is fill'd with fine ancient Marbles. Some Paces thence runs an admirable Spring, which turns constantly seven Mill-stones in one Mill. What pity it was that *Homer's* Mother did not come to be deliver'd near so fine a Fountain. One sees there the Fragments of a great Marble Edifice, call'd the Baths of *Diana*; these Fragments are very magnificent, but there are no Inscriptions.

If we go from the Baths of *Diana* into the Fields of *Meneme*, besides that they are very fruitful in Melons, Wines, and all sorts of Fruits, we find the Earth there full of natural fix'd Salt, which they use instead of Saltweed to make Soap.

The 25th of *January* we went from *Smyrna* for *Ephesus*, about nine in the Morning. At going out of the City, we enter'd upon a *Military Way*, which is still pav'd with large Pieces of Stone, cut almost like Lozenges. Three Hours from *Smyrna* we pass a pretty handsome Stream, which runs into the Sea; but we met another near four Hours from thence, which may pass for a little River. The Country is flat, uncultivated, cover'd in some Places with small Wood like Underwood, mix'd with Pines. We drank good Coffee on the Road, in a Meadow where a *Turk* had a Stall, or small moveable wooden House. We arriv'd about half an hour after Four at *Tcherpicui*, a poor Village in a great uncultivated Plain, where we saw the Remains of a great old Wall of Stone, which has been an Aqueduct, according to the People of the Country, to carry Water to *Smyrna*.

From the Plain of *Tcherpicui* to *Ephesus* is a continued Range of Mountains, whose Woods and Defiles are full of Robbers in the fine Season. We met with nothing but Stags and Wild-Boars; but

but we were agreeably surpriz'd to find the Hills naturally cover'd with fine Olive, which without Culture bring excellent Fruit, which is all lost, for want of People to gather it. As we drew nigh to *Ephesus* on the Right, the Mountains are frightful, steep, and perpendicular, and make but a hideous Sight. We pass the *Caystre*, half a League on this side *Ephesus*. This River, which is very swift, runs under a Bridge built with antique Marblès, and turns some Mills. We enter afterwards upon the Plain of *Ephesus*, that is to say, into a great Bason shut up on all sides, except towards the Sea, with Mountains; the *Caystre* winds in this Plain, but it does not make so many Turnings as *M. Spon* represents by much: and those of the *Meander*, which are much more twisted, don't come near those of the *Seine* below *Paris*: I am surpriz'd that our Poets have never describ'd them. The *Caystre* has been represented on Medals: there are some with the Heads of the Emperors *Commodus*, *Septimius Severus*, *Valerian*, and *Gallienus*.

We in vain sought for another River, which the Antients speak of, which water'd the Country about *Ephesus*; without doubt it throws itself into the *Caystre* above the Bridge. In reality they told us at *Ephesus*, that the *Caystre* receives a considerable River beyond the Mountains which lie to the North-East, which agrees very well with the Medal of *Septimius Severus*, on which the *Caystre* is represented under the Form of a Man, as being a River which discharges itself into the Sea; and then the *Kenchrios*, which is the River we are speaking of, under the Figure of a Woman, to signify that it runs into another. Besides these Figures, a *Diana with several Breasts* is represented on one side upon the same Reverse, and on the other a Horn of Plenty. All this signifies

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upon



THE HISTORY OF THE  
REIGN OF  
GEORGE THE SECOND  
BY  
SAMUEL JOHNSON  
ESQ.  
IN TWO VOLUMES.  
LONDON:  
PRINTED BY A. MILLAR, IN ST. PAUL'S CHURCH-YARD, 1765.

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gnifies the Fruitfulness which these Rivers procure to the Lands of *Ephesus*. The *Seine* and the *Marne*, which bring so great Riches to *Paris*, would, in my opinion, well deserve a Medal.

'Tis a melancholy thing to see *Ephesus*, a City formerly so famous, that *Stephanus Byzantinus* calls it *Epiphanestate*, at present reduced to a miserable Village, inhabited by thirty or forty Greek Families, which certainly, as M. Spon observes, are not capable of understanding the *Epistle* St. Paul writ to them. The Threatning of our Lord is fulfill'd upon it, *I will remove thy Candlestick out of its place, except thou repent*. These poor Greeks are among old Marbles, and near a fine Aqueduct built of the same Stones. The Citadel, where the *Turks* are retired, stands upon a little Hill, which stretching from North to South, commands the whole Plain; this is perhaps the Mount *Pion* of *Pliny*. The Inclosure of this Citadel, which is fortify'd with many Towers, has nothing magnificent; but some paces thence, on the South side, one sees the Remains of another Citadel more ancient, much finer, and whose Works were cover'd with the finest Marbles of ancient *Ephesus*.

There remains still a Gate of a very good Taste, built of the same Fragments. I don't know for what reason it is call'd the *Gate of the Persecution*. It is remarkable for three Bas-Reliefs upon the Mould; that on the left was the finest of all, but it is most abused. It is about five feet long, and two and a half high, and represents a Bacchanal of Children, who roll upon Vine-Branches. That in the middle is one foot higher than the other, and twice as long. The last is almost as high, but not above four feet long. The *Gate of the Persecution* turns from the South to the South-South-East: this Gate

was

was defended by Works which were pretty irregular, which were enlarg'd as there was occasion; as may be seen by the Ruins; for as they tumble down, one sees other Marble Works which had been cover'd over.

To the South, and at the foot of the Hill whereon the Castle is built, stands the Church of *St. John*, converted into a Mosque. I don't know whether it be the same which *Justinian* caused to be built there; but it is certain, that from this great Evangelist comes the name of *Aiasaloue*, under which *Ephesus* is known by the *Greeks* and *Turks*. The *Greeks* call *St. John*, *Aios Scologos*, instead of *Agios Theologos*, the *Holy Divine*, because they pronounce the *Tbeta* as a *Sigma*: from *Aios Scologos* they have made *Aiasaloue*. The Outside of this Church has nothing extraordinary. They say there are fine Pillars within: but besides that the finest Pieces of the Ruins of *Ephesus* were carry'd to *Constantinople* for the Royal Mosques, the *Turk* who keeps the Key was absent when we were there. 'Tis believed, that after the death of *Jesus Christ*, *St. John* chose *Ephesus* for the Place of his Residence, and that the Holy Virgin retired thither also. *St. John*, after the death of *Domitian*, came to take the Care of the Church of *Ephesus*, and found that *St. Timothy*, its first Bishop, had been martyr'd there.

The Aqueduct, which still remains to this day, tho' half ruin'd, is to the East; it was the Work of the *Greek* Emperors, as also the ruin'd Citadel. The Pillars which support the Arches are built of very fine Pieces of Marble, intermingled with Pieces of Architecture; and there are Inscriptions which speak of the first *Cæsars*. These Pillars are square, but the Moulds of the Arch are all of Brick. This Aqueduct serv'd to bring Water

to the Citadel and to the City, from the Spring of *Halitee*, which *Pausanias* speaks of. It was spread over the City by Brick Pipes or Gutters, made in small square shape, and fasten'd upon some one of the Pillars. This City extended itself principally to the South, and all this part is full of Ruins; but *Ephesus* has been demolish'd so many times, that one can know nothing.

As for the Inscriptions, we copy'd some; for besides that we could read but a few, the others are so high, that it is impossible to explain them: we can get neither Ladders nor Treffels among the *Greeks*.

The next day we travers'd the Plain to go and view the Ruins of the famous Temple of *Diana*, which pass'd for one of the Wonders of the World. This great Edifice was situate at the foot of a Mountain, and at the Head of a Morass. *Pliny* thinks they chose that marshy place, and less expos'd to Earthquakes; but at the same time they enter'd into a vast Expence; for they must make Drains to carry off the Water which came down the Hill, and throw it into the Morass and the *Caystre*. These Drains or Vaults are what they now unreasonably take for a Labyrinth; by looking into them, one may be convinced, that they never were of any other use but to carry off the Water. My Opinion is confirm'd by *Philo Byzantinus*, who agrees, that they were obliged to make very deep Ditches and Passages, wherein they used such a quantity of Stone, that they almost empty'd all the Quarries in the Country. For the securing the Foundation of these Conduits or Sewers, which were to bear a Building of so prodigious a weight, *Pliny* says they laid Beds of Charcoal well ram'd, and upon that other Beds of Wool. This wonderful Temple, built at the charge of the most

powerful Cities of *Asia*, two hundred Years before *Pliny* spoke of it, was four hundred and twenty five feet long, and two hundred and twenty feet wide. There were one hundred and twenty seven Pillars, at the charge of the Kings of *Asia*; and these Pillars were each sixty feet high: Six and thirty of them were cover'd with Bas-Reliefs; and among these, one was done by *Scopas* the famous Sculptor. *Cbersiphron* was the Architect of this Building. There remains little of it at present, but some large Pieces, which have nothing extraordinary, except their Thickness: the most part are of Brick cover'd with Marble, all pierc'd with holes for the Cramps of those Plates of Brass with which it is believ'd it was adorn'd. One sees now among the Ruins only four or five broken Pillars.

This was not the first Temple the *Ephesians* built in honour of *Diana*. *Dionysius* the Geographer informs us, that the first Temple was a kind of Nich of a singular beauty, which the *Amazons*, Mistresses of *Ephesus*, had caus'd to be made in the Trunk of an Elm, where probably the Image of the Goddess was placed. 'Twas not doubtless of this Temple of the *Amazons* that *Pindar* speaks, when he says they caus'd a Temple to be built at *Ephesus*, at the time that they made war with *Theseus*. *Pausanias* maintains, that it was the Work of *Cræsus*, and *Ephesus* the Son of *Caystre*, and that it was famous before *Nileus*, Son of *Codrus*, his passing into *Asia*. This being so, the Temple must be older than the City; for *Strabo* thinks that *Androclus*, Son of *Codrus*, built it; and *Pausanias* speaks of the same *Androclus*, who drove the *Carians* thence.

The Temple which that Fool *Herostratus* burnt on *Alexander's* Birth-day, was not the same with that which was in being in *Pliny's* time; for

*Alexander* would have caus'd it to be rebuilt when he went to *Ephesus*. This great Prince propos'd to the *Ephesians*, that he would freely be at the expence, provided they would put his Name upon the Front of it; but they answer'd with a great deal of Politeness, *That it was not fit that one God should build Temples to other Deities.* *Strabo*, who relates this Passage, affirms that *Cherisphron* was indeed the first Architect of the Temple of *Diana*, but that another Architect enlarg'd it. After it was burnt by *Herostratus*, the *Ephesians* not only sold the Pillars which had been used in the former Temple, but likewise all the Jewels of the Ladies of the City were turn'd into Money, and this Money employ'd in building an Edifice much finer than that which had been burnt. *Cheirromocrates* was the Architect; 'twas he that built the City of *Alexandria*, and who would have made Mount *Athos* into a Statue of *Alexander*. In this Temple were to be seen Performances of the most famous Sculptors of *Greece*. The Altar was almost wholly the Work of *Praxiteles*. *Strabo* speaks of it, as having seen it in *Augustus's* time; and its Privilege of Asylum reach'd to one hundred and twenty five feet about it. *Mithridates* enlarg'd it to a Bow-shot. *M. Anthony* doubled this distance, and took in part of the City; but *Tiberius*, to prevent the Abuses committed on account of these sort of Privileges, abolish'd them at *Ephesus*. They don't express the Asylum upon the Medals of this City, till after the Emperor *Philip* the Elder had been there, and then only upon that of *Otacilla*; the Reverse represented *Diana* of *Ephesus* with her Attributes, the Sun on one side, and the Moon on the other. We have a Medal of *Philip* the Younger with the same Representation, but the Legend is different. That which

was stamp'd with the Head of *Etruscilla*, represents *Diana* with her Attributes and Stags; the Legend is the same with that upon the Medal of *Otacilla*. As for the coming of *Philip* to *Ephesus*, it is mark'd upon a Medal of that Emperor, the Reverse whereof is charg'd with a Ship which is carry'd along with Oars and Sails.

In the Time of *Herodotus*, the City of *Ephesus* was at a distance from the Temple of *Diana*; but this Author says nothing of the Statue of Gold which was set up there, according to *Xenophon*. *Strabo* affirms, that the *Ephesians*, in acknowledgment, had made in their Temple a Statue of Gold to *Artemidorus*. *Syncellus*, who says this Temple was burn'd, probably speaks of a burning which did no more damage than what might be repair'd without altering the whole; and so the Temple *Pliny* describes, was the same which *Strabo* saw. The same Temple was rifled and burnt by the *Scythians* in the Year 263. The *Goths* plunder'd it under the Emperor *Gallienus*. We have several Medals, on the Reverse of which the Temple is represented with a Frontispiece sometimes of two Pillars, of four, of six, and even of eight, with the Heads of the Emperors *Domitian*, *Adrian*, *Antoninus Pius*, *M. Aurelius*, *Lucius Verus*, *Septimius Severus*, *Caracalla*, *Macrinus*, *Heliogabalus*, *Alexander Severus*, *Maximinus*.

Besides the Bas-Reliefs and the Statues, this Temple must have been adorn'd with wonderful Paintings; for *Apelles* and *Parrhasius*, the two most famous Painters of Antiquity, were of *Ephesus*. About the Ruins of this Temple are to be seen the Fragments of divers Houses built of Brick, in which perhaps dwelt the Priests of *Diana*, who often came from far to be honour'd with this Dignity. To them was committed the  
Care



—



Care of the Virgin Priestesses, but not till they were made Eunuchs. There are few Cities of which there remain so many Medals. Some inform us, that it was three times *Neocore* of the *Cæsars*, and once of *Diana*. Others, that it was built on occasion of a Wild-Boar. Some prove that the Citizens call'd themselves *the first People of Asia*. Most of these Pieces represent *Diana*, or a Huntress, either with several Breasts, or set out with her Attributes.

One sees now no more fine Ruins at *Ephesus*, those which remain are very scarce. The Fragments of some Castles built with Marble, shew nothing worthy of the ancient City. I have caus'd to be grav'd a Port which is to the left of the Road of *Scalanova*. The Mould of the Arch, which is good, is not proportion'd to the Shafts which support it, for it makes more than a Semicircle; the Frizes are cut very handsomly, and upon the Remainder of this Building we read within and without the part of an Inscription which I here give you: it is in *Roman* Characters, but we don't comprehend what they can mean.

# ACCENSO

## RENSI ET ASIÆ.

The Daffodils with yellow Flowers, a streight Stalk, and without Indentings, shine among several other rare Plants.

The Castle, which they call *the Prison of St. Paul*, is not ancient, and was never fine. The Grotto of the *Seven Sleepers* might deserve to be view'd, if one could be assured of the Truth of the Story. As we go out of the Ruins of the Temple, we enter upon an ugly Morass, full of Rushes and Reeds, which empties itself into the *Caystre*. On the other side that River is a very muddy Lake; perhaps it seem'd so to us, be-

cause of the great Rains which had fallen: this must be the Lake of *Selinusta*, mention'd by *Strabo*. As we go to the Port, we see upon the Banks of the River a great many ancient Ruins and old Marbles. This was properly that part of *Ephesus* which *Lyfimachus* built, and where the *Arsenals* were, which *Strabo* speaks of. They pass the *Caystre* some paces beyond, in a Ferry-Boat with a Rope, to go from *Scalanova* to *Smyrna*, without coming over the Bridge. 'Tis the ancient way from *Ephesus* to *Smyrna*, for it is the shortest; and *Strabo* says they went in a direct Line from one City to the other: it is at present the most hazardous Way.

Notwithstanding the Plain of *Ephesus* be fine, the Situation of *Smyrna* has something in it more grand; and the Hill, which is at the bottom of the Gulph, is like an Amphitheatre design'd to shew a fine City, whereas *Ephesus* lies in a hollow. Moreover, tho' this City has been the Seat of the *Roman* Consul, and the Rendevouz of Strangers who went into *Asia*, its Port was never comparable to that of *Smyrna*. This of *Ephesus*, on account of which they have struck so many Medals, is nothing but an open Road expos'd to Dangers; at present 'tis not much frequented. Formerly the Vessels ran up into the very River, but the Mouth of it has been since fill'd up with Sand.

Nothing is more tiresome, than to search in the ancient Books for the Founders of *Ephesus*. What is it to us to know how it was call'd in the time of the *Trojan* War? or whether it took its Name from *Ephesus*, Son of *Caystre*, and the *Amazon Ephese*? 'Tis hardly of any more consequence, to know whether it be the Work of the *Amazons*, or of *Androclus*, or of one of the Sons of *Codrus* King of *Athens*: this can only serve to clear

clear up a Passage in *Syncellus*, where he says, that it was *Andronicus*, instead of *Androclus*, who built *Ephesus*. Who will trouble himself to know whether there was one Quarter in *Ephesus* call'd *Smyrna*? This sort of Learning is of no use to us. But it is pleasant to remember, that during the Wars of the *Athenians* and *Lacedemonians*, *Ephesus* was so politick as to keep a good Understanding with the strongest side: That on *Alexander's* Birth-day, the Soothsayers of this City began all to cry out, that the Destroyer of *Asia* was come into the World: That *Alexander* the Great, on whom the Prophecy fell, came to *Ephesus* after the Battel of *Granicus*, and there establish'd a Democracy: That the Place was taken by *Lysimachus*, one of his Successors: That, in fine, *Antigonius* in his turn had possession of it, and there seiz'd the Treasures of *Polysperchon*.

Can one be ignorant that *Hannibal* had an Interview with *Antiochus* at *Ephesus*, to concert Measures against the *Romans*? That the Proconsul *Manlius* spent the Winter there, after the Defeat of the *Galatians*? All these Events renew the great Ideas we have of the ancient History. Nothing is more terrible than the Massacre of *Romans* in this City, by the order of *Mitbridates*. *Lucullus* made great Feasts at *Ephesus*. *Pompey* and *Cicero* did not fail to see this famous City. *Cicero* made no step in *Greece*, without finding new Subjects of Admiration. *Scipio*, the Father-in-Law of *Pompey*, had less respect for *Ephesus*, for he seiz'd the Treasures of the Temple; but nothing is so comfortable to Christians, as to follow *St. Paul* to *Ephesus*. *Augustus* honour'd this Place with one of his Visits, and they built there Temples to *Julius Caesar* and the City of *Rome*. *Ephesus* was rebuilt by the Care of *Tiberius*. On the other side, the *Persians* plunder'd

it in the third Century, and the *Scythians* did not spare it some time after. There is a great deal of probability, that the famous Temple of *Diana* was destroy'd under *Constantine*, in consequence of the Edict by which that Emperor commanded to demolish all the Temples of the Heathens.

*Ephesus* was a Place too considerable not to be exposed in its turn to the Ravages of the *Mahometans*. *Anna Comnena* relates, that the Infidels having render'd themselves masters of *Ephesus* under the Reign of her Father *Alexis*, he sent thither *John Ducas* his Father-in-Law, who defeated *Tangriperme* and *Marace* the *Mahometan* Generals. The Battel was fought in the Plain below the Citadel; by which it appears that the finest part of the City was destroy'd for that time. The Christians had the advantage; they took two thousand Prisoners, and the Government of the Place was given to *Pelzeas*. The Citadel of which *Comnena* speaks, was probably the ancient abandon'd Marble Castle. *Theodorus Lascaris* made himself master of *Ephesus* in 1206. The *Mahometans* return'd thither under *Andronicus Paleologus*, who began to reign in 1283. *Mantachias*, one of their Princes, conquer'd all *Caria*; and *Homur*, Son of *Atin*, Prince of *Smyrna*, succeeded him. *Tamerlane*, after the Battel of *Angora*, commanded all the lesser Princes of *Anatolia* to come and join him at *Ephesus*, and employ'd a whole Month in plundering the City and its Neighbourhood. *Ducas* says, that all was drain'd away, Gold, Silver and Jewels; they took even their very Clothes. After the Departure of the Conqueror, *Cineites*, a great *Turkish* Captain, Son of *Çarasupasi*, who had been Governour of *Smyrna* under *Bajazet*, declar'd War against the Children of *Atin*, who had settled at *Ephesus*. He immediately ravag'd the Country,  
at

at the head of five hundred Men: afterward he came before the Citadel with a greater Number of other Troops, and easily gain'd it; but some time after, another Son of *Atin*, who was called *Homur*, (the Name of his Brother who was just dead) join'd himself to *Mantacbias* Prince of *Caria*, who accompanied him to *Ephesus* with an Army of six thousand Men. *Carasupasi*, Father of *Cineites*, commanded in the city where this same *Cineites*, who was at *Smyrna*, had left but three thousand Men. Notwithstanding the vigorous Defence made by the *Ephesians*, the Besiegers set fire to the City, and in two days time, all that had escaped the Fury of the *Tartars*, was reduc'd to Ashes. *Carasupasi* being retir'd to the Citadel, bore the Siege till Autumn; but his Son not being able to Succour him, he surrender'd to *Mantacbias*, who return'd the Country of *Ephesus* to *Homur*, and shut up *Carasupasi* and his principal Officers in the Castle of *Mamalus*, on the Borders of *Caria*. Then *Cineites* went from *Smyrna* with a Galley, and gave his Father notice of his Arrival at *Mamalus*. The Prisoners made the Guards drink so much till they were drunk; and then taking the advantage of this Device, they let themselves down by Ropes, and escap'd to *Smyrna*. At the beginning of the Winter they undertook the Siege of *Ephesus*. *Homur* in his turn retir'd to the Citadel. The City was deliver'd to the Soldiers: they committed there all manner of Wickedness and Cruelty. In the midst of so many Misfortunes, *Cineites* reconcil'd himself with *Homur*, and gave him his Daughter in Marriage. *Ephesus* afterwards fell into the hands of *Mahomet I.* who having overcome not only all his Brothers, but also all the *Mahometan* Princes who embarrass'd him, remain'd peaceable Possessor of the Empire. From that time *Ephesus* has remain'd

to the *Turks*; but its Trade has been carried to *Smyrna* and *Scalanova*.

We departed from *Ephesus* the 27th of *January* to go to this last Place, which the *Turks* call *Cousada*, and the *Greeks* *Sclavonia*, an *Italian* Name, which the *Franks* gave it perhaps after the Destruction of *Ephesus*. What is observable in the Change of the Name is, that it answers to the ancient Name of this City, which is the *Neapolis* of the *Milestrans*. Notwithstanding a very great Rain, we arriv'd in three Hours. When we are near the Ruins of the Temple of *Ephesus*, we must go directly to the South, then to the South-East, to gain the Sea. Thence we take to the Left at the foot of some Hills, where stands the Prison of *St. Paul*, leaving to the Right the Morafs, which empties itself into the *Caystre*. This Way is very narrow in many places, by means of the River which winds, and comes beating against the foot of the Mountains; after which it runs directly into the Sea. One can hardly discern the Way because of the great quantity of *Tamarisk* and *Agnus Castus*. The Road of *Ephesus* is terminated in this Place, which is to the South-West, by a Cape which must be left on the Right, and upon which one must go to take the way to *Scalanova*. At length we come to the Shore, from whence we discover'd the Cape of *Scalanova*, which advances much farther into the Sea. Two Miles on this side this City we pass thro' the Breach of a great Wall, which, as they pretend, serv'd for an Aqueduct to carry the Water to *Ephesus*; but there are no Arches. One sees however the Continuation of the Wall, which approaches to the City, round the compass of the Hills. The Avenues to *Scalanova* are made very pleasant by the Vineyards. They drive







drive there a considerable Trade in Red and White Wines, and dried Raisins; they likewise prepare there a great many Goats Skins, or what we call *Spanish* Leather.

*Scalanova* is a very handsome City, well built, well pav'd, and cover'd with hollow Tiles like the Roofs in our Cities in *Provence*. It's Circumference is almost square, and such as the *Christians* built it. There live only *Turks* and *Jews*. The *Greeks* and *Armenians* inhabit the Suburbs only. You see a great many old Marbles in this City.

The Church of *St. George of the Greeks* is in the Suburbs, upon the Brow of a Hill which encompasses the Port; over-against it is a Shelf, on which they have built a square Castle, where they keep a Garrison of twenty Soldiers. The Port of *Scalanova* is a Station for the Navy, and looks towards the West and North-West. There are about a thousand Families of *Turks* in this City, six hundred Families of *Greeks*, ten Families of *Jews*, and sixty of *Armenians*. The *Greeks* have there the Church of *St. George*, the *Jews* a Synagogue, the *Armenians* have no Church there. The Mosques there are small. They maintain in and about the City not above one hundred Janizaries. Their Trade is not considerable, because they are prohibited loading any Goods for *Smyrna*; so that they only load Corn and Kidney-Beans. There is in this Place a Cadi, a Disdar, and a Sardar. They reckon it but one Day's Journey to *Tyre*, as much to *Guzetlissar*, or *Fine Castle*, which is the famous *Magnesia*, upon the *Meander*, one Day's Journey and a half from the Ruins of *Miletum*.

The 25th of *March*, in returning from *Samos*, we went from *Scalanova* to *Ephesus*. The next Day we departed to return to *Smyrna*, and we lay that Day at *Tourbale*, which is six Hours from  
*Smyrna.*

*Smyrna.* *Tourbale* is a poor Village, in which we see several old Marbles, which please Strangers, for otherwise the *Turks* who inhabit it are not very civil. One sees also in the Caravansera Pillars of Granat or White Marble. Three Miles from *Tourbale*, at the foot of the Mountain, near a Burying-place, are the Fragments of an ancient City, but we met with nothing whence we might learn its Name. All this Part is full of *Leontopetalon*, and *Anemonies* of a bright shining Fire-Colour. We found nothing to eat at *Tourbale* but *Dora* Bread, which is very heavy without being very unpleasant. The 27th we arriv'd at *Smyrna*, where we staid waiting an Opportunity to embark.

*Maundy-Thursdai*, the 13th of *April*, 1702, we set sail with the Wind at South-East, in the Ship call'd the *Golden Sun*, commanded by Captain *Laurent Guerin* of *la Cioutad*, carrying six Pieces of Iron Cannon, and eight Patereroes: It was laden with Silk, Cotton, Goat's Hair, and Wax for *Leghorn*. The Vessel was of about 6000 Quintals. After forty Days sail, in which time we had endured great Storms and contrary Winds, which oblig'd us to take in Refreshments at *Malta*, we arriv'd at *Leghorn* the 23d of *May*, and went into the *Lazaret*. The 27th we came out of the *Lazaret*, and embark'd on a *Felucca*, which brought us to *Marseilles* the 3d of *June*, being the Vigil of *Pentecost*, where we return'd. Thanks to God, that he had preserv'd us thro' the Course of our Journey.

I am, MY LORD, &c.

F I N I S.

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